

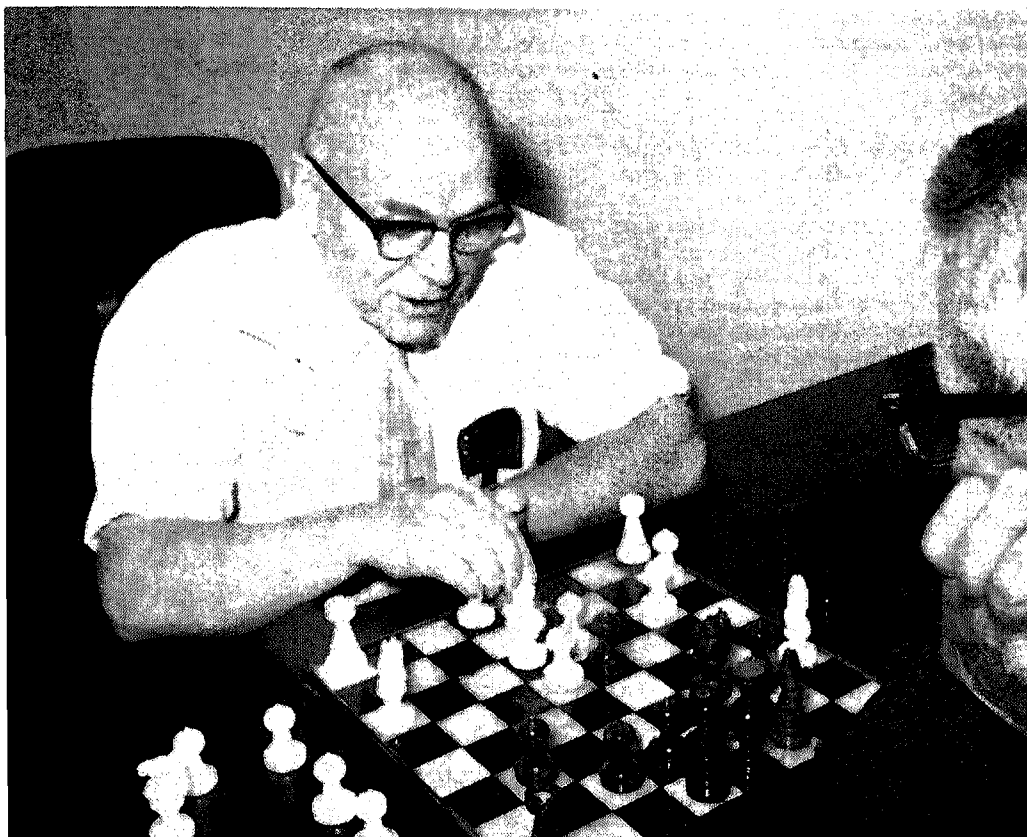
the war cry

No. 4438

DECEMBER 13, 1969

Price Ten Cents

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA



IT is interesting to reflect why chess, perhaps the oldest game in the world, has fascinated men for so long. Could it be because it reproduces, in a harmless way, something of the struggle and drama of human existence? Certainly man has often felt that he was battling with an opponent—whether the enemy be conceived in personal or impersonal terms. And the clock which moves on relentlessly, reminding the player that he must make so many moves per hour, seeming at times as much an enemy as the man on the other side of the board, is also a parable of life.

The Christian certainly sees life in these terms — a battle has to be fought and wasted time always means defeat. But that is not all. If life is a struggle against unseen powers the outcome is never uncertain while the Christian is guided by the Spirit of God.

Led by a wisdom much higher than his own he is more than a match for the stratagems of evil. The secret of victory lies precisely in resisting the temptation to rely upon his own skill and in dependence upon the Christ who has utterly defeated evil.

PRAAYER — a farce or a force

THE six-year-old revised his list of friends every week, but somehow Christopher was always number one. One week his mother noticed that after Christopher came Grandma and — at number three — stood the name "Jesus."

It was not a particularly pious home and mother was a little surprised.

"So Jesus is a friend of yours?" she asked.

"Oh, yes" came the answer. "I talk to Him every day."

Slight pause.

"Of course, He hasn't said much to me yet."

This is one of the troubles with prayer. Surely it is meant to be a dialogue, not a monologue? Talking to the unseen can be

very disheartening. No wonder so many come to the conclusion that there's no one there. I've had doubts myself, many a time.

An Indian rationalist of the last century used to argue that, seeing rain-plus-prayer equals crops and rain-minus-prayer equals crops, rain must equal crops and prayer equal nothing!

But what about no rain and no prayer? That is the equation the rationalist did not try to work out. I would suggest that the answer is "despair."

As a lad, I can remember praying for a fine day for an outing — it rained non-stop. I felt cheated — after all, it was a *Sunday-school* outing! (Quite recently a young lad committed acts of vandalism in a church, because he felt let down. His prayer had not been answered.)

But when my childish prayer went unanswered I gave up praying about the weather, but did not give up prayer altogether. I have never worked out a satisfactory theory on how prayer affects the elements. What I do know for certain is that it does affect people. I would rather say "prayer changes people" than "prayer changes things." It is the people who can then change the things.

It is true for most of us that "He hasn't said much to us yet." Actually, I would begin to worry if I did hear mystic voices, wouldn't you? We should not expect that kind of response from prayer.

But if, as we pray, we get an insight into ourselves, or see the meaning of life a little more clearly, and find a moral strength greater than our own — we have not been deceived. The promise of Jesus "Ask and you will receive" is still valid — providing we ask for the right things.

What we stand in need of is not this "thing" or that. To concentrate on material possessions, or even particular virtues, obscures the more basic need for a spiritual dynamic. It is not a truth we need but the spirit of truth, "not a pleasure but the spirit of joy."

Prayer reinforces character and if you imagine you do not need help in this realm, just ask your marriage partner, business colleague or workmate. If they have the courage to tell the truth, you will learn something about yourself. And if you then feel helpless — congratulations! The knowledge of weakness can become the source of strength.

Lieut.-Colonel Harry Dean

December 13, 1969

Published weekly by The Salvation Army Triumph Press, 455 North Service Road, Oakville, Ontario, Canada.

International Headquarters: 181 Queen Victoria Street, London, E.C. 4

William Booth, Founder.

Erik Wickberg, General.

Territorial Headquarters: 26 Albert Street, Toronto 102, Ontario.

Clarence D. Wiseman, Territorial Commander.

All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 455 North Service Road, Oakville, Ontario.

Subscription Rates to any address: 1 year \$6.00. Send subscription to the Publishing Secretary, 455 North Service Road, Oakville, Ontario, Canada.

Second class mail registration number 0942.

IN THIS ISSUE

WE are always glad to hear from our readers, especially from distant areas of Canada. This week on page eight we publish one from the Northwest Territories. We hope that some of our readers will be able to respond to George Crostan's request to help the children of his Sunday school among the Eskimos in the legendary land of Santa Claus.

Anticipating Christmas, the children's festival, we have much to present regarding the Army's work with young people around the world: Hong Kong and the Caribbean on page eleven and pictures and references to Canadian young folk on pages eight, nine and ten.

On page three Jeremiah has some interesting comments regarding what children think about Santa Claus. Children, and even adults, often think of God in similar terms, as Lieut.-Colonel Dean reminds us on the front page.

Readers who recently followed Ruth Walker's scintillating series about the new Canadians whom she is introducing to Canadian words and ways will be delighted with her description, on page ten, of a Thanksgiving celebration at Lippincott (Toronto).



Work among Eskimos (page 8)

EDITORIAL:

Tinsel and Trash

WITHOUT the sunshine that enhances any scene, the bare trees and bedraggled gardens of our cities can depress us with the reminder that it will be many months before they break out into the gay colours of summer and fall. Winter has a beauty of its own in the country, but it is soon ruined in places where people and traffic abound.

So we welcome the Christmas decorations, knowing well that the glitter is not gold. The darkness of the long nights becomes the backdrop for the strings of coloured lights which bring a cheering glow from neighbourhood porches and roof-tops, and Advent wreaths spell welcome on the tight-closed doors.

The display in the stores may not be quite so altruistic. Though we might wish for as bright a parade when we have less money to spend and less need to be attracted, we are grateful for the decorations put there for our delight.

Religion should be attractive. There are still some sects who cling to the belief that the God who gave us the rainbow somehow disapproves of bright colours. One advantage gained by early-day Salvationists was that, in a day when black clothes were the respectable attire for sabbath worship, William Booth's battalions turned out in crimson guernseys. What a pity that in western countries like Canada—apart from a few brass bands—Salvationists seem to stick to discreet navy blue!

Colour television really puts the churches on the spot. With televised services, the more beautiful the interiors of our ecclesiastical buildings

are, the more glamorous they will appear on the screen; and the darker ones will look more shabby. The surpliced choir may begin to recognize the passing of the age of black and white and turn out in purple, claret-red or madonna blue. The minister may even follow suit and doff his black Geneva garb.

Sure, we can still proclaim that man looks upon the outward appearance but God looks on the heart. Heaven forbid that we should rejoice in the tinsel because it covers up the trash. No self-respecting storekeeper would follow that line. He would soon be found out and lose his reputation and his customers. But let's lay it firmly on the line that worship is a joyous occasion with brightness and exuberance.

Let it be noted, though, that working up the emotions with a repetition of swinging choruses and pressuring everybody to clap their hands when the real joy is missing from their hearts is like putting tinsel round the trash. That belongs to the noisy rock and wiggling of the dance floor and the conviviality of the Pig and Whistle. It requires sociability and other external inducements. It is a kind of excitement that takes people out of themselves for a little while and leaves them to crawl back into their lonely, miserable selves soon afterwards.

Holy joy, the true joy of Christmas, comes from within, from a realization of the greatness and the goodness of God that cannot be withheld from expression. To the solitary folk out in the cold, cold darkness it proclaims that God is in this world, in this home and in this heart.

New Life for the Defeated

The General conducts French Congress gatherings in Paris

IN the basement hall of the City of Refuge, a great complex designed for The Salvation Army in Paris by that visionary architect, Le Corbusier, and during the Sunday night meeting of the annual French Congress led by General and Mrs. Erik Wickberg, visions of new life came to defeated men and women as they knelt at the Mercy Seat.

People were there who had been ravaged by sin and battered by life; many looked tired and dejected. Some were from the Mediterranean shores of Africa. The Territorial Commander (Commissioner Gilbert Abadie) injected life and humour with his vivacious handling of the meeting in which music and song played a most useful part. The Chief Secretary (Colonel Jean Bordas) gripped the mixed congregation with a spell-binding account of his conversion.

Matinée

The Sunday gatherings were on three levels, at three widely separated points. In the morning at the Central Hall sanctification was explained in explicit fashion to a mainly Salvationist congregation. In the afternoon there was a matinée in the elegant hall of the Maison de la Chimie, when information about the Army and its evangelical message was offered. At night the way of salvation was made plain to the

residents of the City of Refuge.

On Saturday the Director of the French National Archives, M. André Chanson (Member of the Académie Française) paid a generous tribute to the work of the Army when he spoke at a luncheon meeting of the Comité d'honneur de L'Armée du Salut. The restaurant of the Palais de la Femme, another Army institution, was later packed with officers, soldiers and recruits for a snack-style meal with the visiting Congress leaders.

At 8:45 p.m., when the musical evening with the General began, the Central Hall was packed—with a score or two standing. Young people were greatly in evidence and the General added a message couched in idioms the young folk could understand.

Pot-pourri

A real pot-pourri of a crowd, 900-strong, gathered in the restaurant of the Palais for the Monday night public meeting. It included Salvationists from the Paris Corps, from Lyons, Troyes, Belfort, Marseilles (proudly wearing their city sleeve-patch), and a score of other provincial places, including distant Algeria, as well as a large body of friends, among them many residents of the Palais itself. They had heard the Territorial Commander squaring up to the microphone like a boxer, describe in vivid

word pictures the essential qualities of a fighting Salvationist.

The General made his opening remarks in greatly appreciated French, then switched to English as he gave, in swift succession, graphic global vignettes of Salvationists and their involvement in human need.

As it was a public holiday, a large crowd of women were able to meet Mrs. General Wickberg in the same Palais building for an afternoon rally which included songs by the women cadets and a women's choir and a presentation by the Nurses' Fellowship. There were many references to the home league and Mrs. Wickberg brought an address appropriate to the occasion.

During the several public meetings in which the General took part during the Congress there were in all 82 seekers. There were an additional 21 seekers on Sunday night in meetings held at the various Paris corps while the General was at the City of Refuge.

THE WITNESSES

ACCORDING to their figure, given at a weekend international assembly near Paris, Jehovah's Witnesses have increased their membership 370% during the last twenty years.

How many
shopping days
until Christmas?



asks Captain William Little, Vancouver

AMONG the merchants Christmas began some time ago. Whether you live in a large city or a small town, department stores and corner stores alike have been planning toward this important time of year. Merchandise has been bought; boxes of decorations have been counted and new tinsel, bells, holly and wreaths have been ordered. The display departments of downtown stores have presented their sketches of glittering splendour for the windows and many of the areas within the store which have appeared so drab throughout the year have been transformed into a winter wonderland. It is quite obvious that extensive preparations have been made for the forthcoming festive season. Very soon we will be singing such songs as Silver Bells and White Christmas as we look through our Christmas list and once again ask, what can we buy for Uncle Jim or Aunt Minnie?

We cannot blame the merchants for trying to sell their merchandise

S.A. Christmas Broadcasts

The Earls Court Band and Songster Brigade will be heard on radio during the Christmas season. The first broadcast will be over Radio Station CHFI, 680 on the dial (Toronto), from 7 to 8 p.m. on Christmas Eve. The second broadcast will be over Radio Station CKFH, 1430 on the dial (Toronto), from 6:30 to 7 a.m. on Christmas Day. The broadcasts will be conducted by the corps officer, Captain Keith Hall.

at this time of year, nor can we blame them for emphasizing the Christmas season, yet I wonder how much you and I are preparing our hearts for the coming of the Christ Child as commemorated on December 25th.

Do we become so involved with the commercialized festive spirit: buying gifts, decorating our homes, sending greeting cards, that we neglect to contemplate or reflect upon the true spirit of Christmas; the spirit that filled the air on that silent night so many years ago? The Son of God was born in a manger. The angels proclaimed "Glory to God in the highest, and on earth peace, good will toward men."

Let us pause for just a moment and ask ourselves this question: for which Christmas am I preparing?

For Sinners only!

"POLY-POLY, button nose, bright-red suit and a white hippy beard. And that stocking cap is just something else."

"Hey, if Santa Claus is so fat how come he hasn't had a heart attack? He needs to go on a diet, or at least do some exercises."

"The myth of Santa Claus is merely an extension of the North American capitalistic system and is most likely engineered by the multi-national corporations in order to keep the people subservient to their easily exploited desire for more consumer goods."

"What I like best about Christmas is when I can rip the paper and the bows and stuff like that off those presents. I can hardly wait."

"Man, those Christmas carols cheese me off—

The wanderer from Willowdale

HE was a nice boy, still in his teens and worlds apart from the type that turn up at a Salvation Army hostel without the means to provide for accommodation. Brigadier Edward Brunsdon was able to see the youth fixed up with bed and meals at Dunsmuir House, Vancouver, when he arrived in the city last summer. He was advised to return to his home in Willowdale, Toronto, but he expressed his determination to stay and find a job at all costs. Eventually he wandered off again.

Then a letter arrived from his parents in Willowdale. The boy had at last written home and had mentioned his stay at Dunsmuir House. The Brigadier telephoned, confirming this and adding that, though their son's whereabouts were then not known, the Army would try to locate him. Two or three days later a telegram sent from Sault Ste. Marie arrived in Vancouver announcing that the parents were on their way westward to find their boy.

Happily, during their absence, he had come home, having learned that outside pastures can look deceptively green. He is now settled down in a good job.

GENERAL FREDERICK COUTTS (R)

FOLLOWING an operation in the Mildmay Mission Hospital, London, England, General Frederick Coutts (R) is making a good recovery and is grateful for the prayers and inquiries of Salvationists and friends in many parts of the world.

but good! 'Away in a manger . . .' Baloney! Away in a high-rise for me, and with lots and lots of bread, too."

"Yes, I always pray to Santa Claus on Christmas Eve. After all, he's the one who brings me all the presents, isn't he?"

"Turkey, turkey on the plate, did you know your Christmas fate? Trussed and stuffed and roasted too, finished off as turkey stew."

"Joseph went to Bethlehem, to be registered with his future wife, Mary, now in the later stages of her pregnancy. So it happened that it was while they were there in Bethlehem that she came to the end of her time. She gave birth to her first child, a son, and as there was no place for them inside the inn, she wrapped him up and laid him in a manger."

Urban now . . . Bethlehem then. Announced the Saviour, He lives for us today. He is Christmas meaning.

Amen. Amen. Amen.

—JEREMIAH



THE SONG OF THE BELLS Tune—"Jingle Bells"

Music fills the air,
Herald angels sing
Peace on earth, goodwill to men,
That's the news they bring.
Shepherds fear and quake;
Hasten to the stall;
There to view the Son of God;
Jesus, born for all.

Shines the Eastern sky,
Wise men journey far;
Braving dangers, pressing on,
Following the star.
In their hearts is joy;
Rare the gifts they bring.
See them as they humbly kneel
Worshipping the King.

CHORUS: Gospel bells, gospel bells,
Gaily let them ring.
Gospel bells, gospel bells
Sing of Jesus, SING!
Gospel bells, gospel bells,
Gaily let them ring;
Tell of Christ who came to save,
Tell of Christ, the King.

—Lt.-Col. J. Wells

The Antichrist and the False Prophet

Chapter 13: 1-18

OUR outline of this second section (see lesson 18) indicated that chapters 12, 13 and 14 form an extended parenthesis or interlude between the visions of judgement. These parenthetical portions are significant, in some senses the core of Revelation. Their message concerns the real nature of the conflict which Christ will end at His second coming and in them we see the ordeal which the people of God may expect.

The beast from the sea (vs. 1-10)

The sea is often, in the Old Testament, a symbol of the abyss, or bottomless pit. John has told us earlier that this is the abode of demons (9: 1ff) so we are prepared for the demonic beast who arises from it (11: 7). He seems almost a replica of the dragon (compare 12: 3); John is showing us that the characteristics of Satan are those of his earthly representatives.

There are affinities, too, between this beast and the four beasts of Daniel's vision (Dan. 7: 1-7). In fact, he seems a combination of them all, possessing the seven heads and ten horns which they did collectively. Daniel's beasts symbolize four successive empires; John's beast represents one empire combining in itself all the despotism and cruelty which preceding pagan powers displayed in part — the cruelty and cunning of the leopard, the strength of the bear, the ferocity of the lion.

A number of hints suggest that the empire is Rome in her role as persecutor of the Church. As the beast came out of the sea in John's vision, so annually the representative of imperial power, the proconsul, arrived by way of the sea at the province of Asia. As the beast had seven heads, so Rome was built on seven hills and had a succession of emperors (17: 9, 10). As the beast bore names of blasphemy, so did Claudius and Vespasian and Titus arrogate to themselves divine titles, and recently Domitian had declared his desire to be addressed as *Dominus et Deus* — Lord and God.

Then in verse 3 we are told that one of the beast's heads received a deadly wound that was later healed. To John's first readers this would without doubt identify Nero, the first fierce persecutor of the Church. In 68 A.D. this half-mad tyrant was abandoned by the Imperial bodyguard, and while a rival at the head of a powerful army approached

Rome, he stabbed himself in one of his villas near the city. The legend grew up that he was not dead; popular superstition had it that he would some day return to seek vengeance. John did not believe this literally, of course, but he saw that it had come to pass in a sense. Nero's death had not ended persecution; it was being revived and John himself was a victim of it.

The code was thus quite clear to early Christians: the beast was the Empire as embodied in the present Emperor, Domitian, and John was warning them of terrible treatment they would suffer at his hands. Putting this vision beside the earlier one concerning the same subject (chapter 11) they would see that they were

The fearful reign of Antichrist, then, is the substance of this vision, and it was fulfilled in the experience of the Early Church. But once again, it is obvious that Revelation is too big to be confined to one historical context. Not the past, nor the present, nor the future can contain it, and no narrow school of interpretation can claim exclusive understanding.

The forty-two months of trial through which the people of God must pass may mean, as we have seen, the whole age between Christ's first and second advents. Further, it may have reference to a period yet future, a time of intense Satanic attack near the End. A demonic character — not Nero, yet enough like him that



the lying wonders of the second beast. They are ready to receive the mark of the beast, too — which is another of Satan's travesties, this time copying the seal borne by the saved (7: 3).

Early Christians faced all this, and stood up against it. When the burning of incense before an image of Caesar was made an annual obligation for all citizens of the Empire, they refused. Such defiance was considered disloyalty to Rome and many humble followers of Christ, including numbers of women and children, died heroically as martyrs. For them, it was a time of great tribulation.

Again, however, we suggest that the visions of John were not exhausted of meaning in the first century.

Nor must any historical fulfilment rob Revelation of its forward thrust. There have been many antichrists (1 John 4: 3), but we believe there is yet to appear a more fearful manifestation of this spirit, a powerful political person or party, which will be the Antichrist to head up opposition to Christ at His coming. This evil leader will be supported by a degenerate, God-denying religion, whether embodied in a system or a person, and multitudes will be deceived by demonic supernaturalism.

The night will grow darker as the age approaches its end. Believers, however, will meet it as they have met Satan's attacks in the past — with patience and faith (v. 10). That is why the great tribulation will also be the great victory.

The number of the beast, six hundred and sixty-six, is a cryptogram. In both Greek and Hebrew the only numerals used were the letters of the alphabet. Thus it was easy to turn a name into a number. Unfortunately, it is not so simple for a modern reader to proceed in the opposite direction. Many scholars identify *Nero Caesar* as the name, and from what John said earlier in the chapter about the beast, he may have thought it was self-evident that he had the Emperor in mind.

Revelation (25)

by Major Edward Read

facing total war (11: 7 and 13: 7) and that martyrdom awaited them.

For them, faithfulness meant no compromise. *All the world* was gaping after the beast (vs. 3, 8). Emperor-worship had not been forced upon reluctant people, but had grown up spontaneously in many quarters of the Empire. In the eastern provinces especially, city had vied with city for the honour of erecting a temple to Rome or Augustus. John condemned it utterly; he said that to worship the Emperor was to worship the devil (v. 4). No one whose name was in the Lamb's book of life would have anything to do with it.

Nowhere does John actually say that the beast, or Emperor, is Antichrist, but it is clear that he is implying it. The vision shows that Satan is still prince of this world, and can confer earthly authority; he once offered it to Jesus (Luke 4: 6) and now gives it to the one who is a parody of Christ, a false Messiah. As Christ is the incarnation of God, so the beast is the incarnation of the devil. As Christ shed His blood, so the beast is seen bearing the marks of slaughter. He even apes the Resurrection in a way. And as Christ is King of kings, so the beast imitates His dominion, wearing his ten crowns.

the Emperor could sit for the portrait — may yet rise to supreme political power and so viciously set upon God's people that the Church Militant will, for a time, be obliterated.

The devil's third ally is now introduced, the second *beast*. Later he is called the *false prophet* (16: 13, 19: 20) and his sphere seems to be religion. If the first beast is Antichrist, this second beast may be a kind of Anti-Holy Spirit. With the dragon and the first beast he completes the Satanic trinity, a parody and counterfeit of the Holy Trinity. This triumvirate of evil from air, sea and land blasphemes God and torments His people.

If John saw the Emperor as the first beast, then this second beast who promotes his worship represents the priests of the Caesar-cult. In many cities of the Empire, local communes had given orders to make a statue to the Emperor, and the priests of the wicked cult used ventriloquism, conjuring tricks and all fraudulent wonders they could to give the impression these statues could speak.

They who dwell on earth — John's phrase for the unredeemed, occurring three times here, (vs. 8, 14, 14) — are fascinated by the display of power of the first beast and deceived by

This is Christmas

by John Cooper

SOME time ago a newspaper asked seven people to define the real spirit of Christmas. One person thought that Christmas is symbolized by bills that will be due on January 1st. Five persons felt it meant a dinner, gifts and toys. Only one person thought that Christmas had to do with the message of "peace on earth, goodwill toward men."

What, then, is the meaning of Christmas?

In the first place, Christmas is heaven coming down to earth, God coming to man. The key word is Emmanuel—God with us. It is true, therefore, to say that we are living in the presence of God. However, it is not enough merely to know this truth. We need to live it, to pray with Phillips Brooks:

*O Holy Child of Bethlehem,
Descend to us we pray;
Cast out our sin, and enter in,
Be born in us today.*

In the second place, the real spirit of Christmas is love. Christina Rossetti is right when she sings:

*Love came down at Christmas,
Love all lovely, love divine*

What occurred at Bethlehem was more than the birth of a baby; it was the revelation of the supreme love of God for mankind.

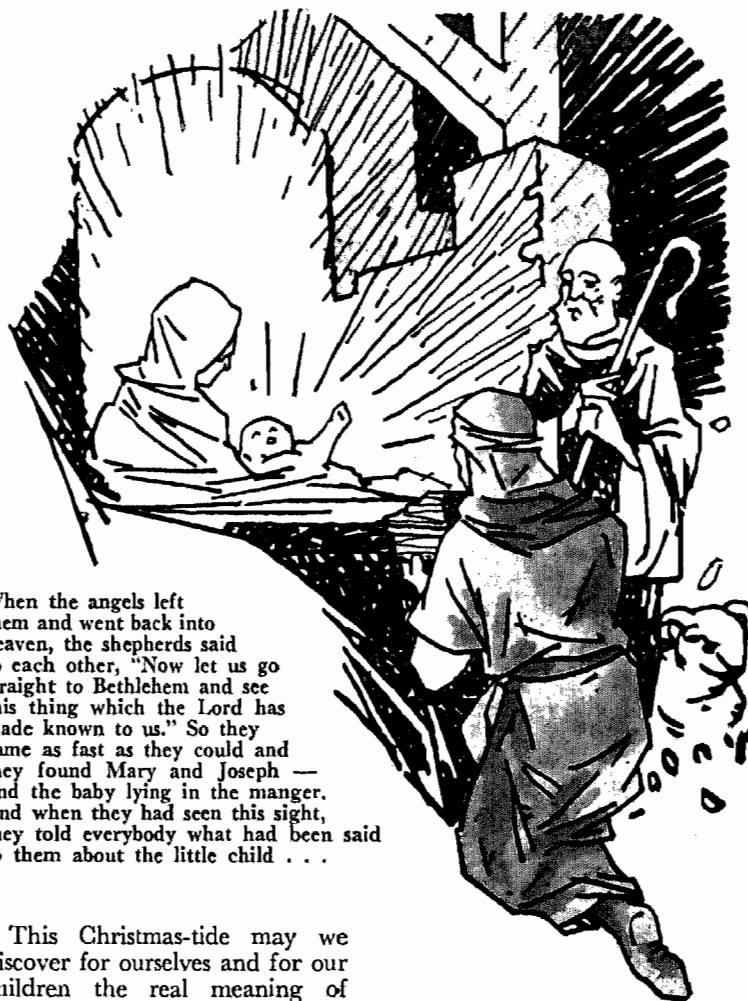
Christmas means joy. St. Luke's account of Christmas says the angel announced the birth of Jesus in these words: *I bring you tidings of great joy, which shall*

be to all people. St. Matthew's Gospel tells us that the wise men in the Christmas story *rejoiced with exceeding great joy* when the star they were following led them to the Christ Child.

Some time ago I heard a woman shopper comment: "We don't have a joyous Christmas any more. Now we have a jaded Christmas." I am sure she was speaking the feelings of many people who are caught in the pressure of our twentieth century commercialized Christmas, where Jesus Christ whose birthday we are supposed to be remembering has no place at all. The real joy of Christmas has no relation to merriment that depends on circumstances and outward conditions.

It is peace

Finally, the real spirit of Christmas is peace. The late General Albert Orsborn said "Christ's peace means something deeper than the world's peace. The world's peace is produced by the diplomacy of men, and means the absence of armed conflict. This is a false peace and can never last. Christ's peace comes not from the world but from Himself." We might try to define this peace by saying it is a divine calmness, true contentment, or harmony and unity with God. But all of these terms are inadequate. In the final analysis we must agree with St. Paul: *The peace of God, which passeth all understanding.*



When the angels left them and went back into heaven, the shepherds said to each other, "Now let us go straight to Bethlehem and see this thing which the Lord has made known to us." So they came as fast as they could and they found Mary and Joseph — and the baby lying in the manger. And when they had seen this sight, they told everybody what had been said to them about the little child . . .

This Christmas-tide may we discover for ourselves and for our children the real meaning of Christmas; and, as Scrooge said "Try to keep it all the year."

The Guest of the Soul

A FRIEND of mine said recently "I like the term 'Holy Ghost,' for the word *ghost* in the old Saxon was the same as the word for *guest*."

Whether that be so or not, it may certainly be said that the

Holy Ghost is the Holy Guest. He has come into the world and visits every heart, seeking admittance as a Guest. He may come to the soul unbidden, but He will not come in unbidden. He may be unwelcome. He may be refused admission and turned away. But He comes.

He is in the world like Noah's dove looking for an abiding place. He comes as a Guest, but as an abiding one, if received. He forces Himself upon no one. He waits for the open door and the invitation.

—Samuel Logan Brengle

Christmas again!

Christmas again! Dear God, the happy time
When we recall once more the wondrous birth
Of that transcendent, sacrificial Lamb
Whose blood was spilled to save this errant earth.

Christmas again! Though nigh two thousand years
Have flown since angels sang the first Noel,
With joyful hearts we celebrate again
The coming of our great Emmanuel.

Christmas again! And sorrowing human hearts
Throw off all sorrow and expand in love;
Responsive to the love so freely poured
Into our emptiness from Heaven above.

Christmas again! Let happiness and joy
Attend the Day, and bless the ritual feast,
Let jocund mirth abound, but do not fail
To kneel in worship to the Glorious Christ.

E. T. SEARLE
Maison Lodge
Victoria, B.C.



WEEKLY PRAYER SUBJECT

People who find it difficult to believe.

PRAYER: Eternal Father, Thy loving kindness reaches everyone, doubter and believer alike, so we come to Thee with confidence on behalf of honest doubters. May our own lives invite them to come closer to the world's Redeemer whom, having seen, they must believe.

seen and heard

Comments by the
CHIEF SECRETARY

GUNS AT CONGRESS TIME

WE were travelling to North Bay for the Northern Ontario Divisional Congress and, going by car, were able to appreciate the absorbing beauty of the riot of colour in the trees that almost continuously lined the route.

Nature was clothed in all its radiance and it was there for all to see without charge or man-made prohibitions, until suddenly we became aware of some disturbance as cars were lined up for a police spot-check.

Soon it was our turn to be interrogated and, as the policeman approached, with a rifle on his arm, we were informed that two dangerous convicts had escaped and they wanted to know if we had them hidden in our car.

We immediately became aware that beauty of itself does not refine men's character and the most congenial circumstances can still enshrine the sinister reaction of human behaviour. As Elizabeth Browning has so eloquently reminded us —

Earth's crammed with heaven,
And every common bush affire with God;
But only he who sees takes off his shoes.

We journeyed on to the Congress meetings, joined in the intimate fellowship of officers' councils, the official deference of civic receptions, the warm glow of public meetings, the quiet hush as seekers made decisions and the brilliance of musical gatherings, but with the haunting memory of two fugitives from the law, apparently unrelated to all that the Christian gospel means in forgiveness and spiritual rehabilitation.

During a TV interview the interviewer asked the purpose of these annual gatherings, and I was able to emphasize that it was not only a time of fellowship for Salvationists gathered for mutual inspiration and uplift, but was also a means of extending our evangelical outreach in the community. The Congress emphasized the universal appeal of our message which is able to meet the needs of the best and the worst.

As we continued the Congress meetings I thanked God that those present would return to broadcast this message to their own particular community of people, including the Correctional Services Officer who would be speaking to prisoners similar to the two escaped convicts, and thus enable these prisoners to hear of the One who came "not to condemn the world, but that the world through Him might be saved" (John 3: 17).

The violent reactions of antagonistic forces in the world demand a greater awareness of individual responsibility in communicating our faith wherever we are. From the warm glow of Congress and other gatherings we carry the light of truth into our community or place of work to enable its gleam to penetrate where otherwise the gospel would not reach.

Galaxy Delziel

S. A. leaders meet Prime Minister



For half an hour General Erik Wickberg (left) and the Chief of the Staff (Commissioner Arnold Brown) discussed aspects of Salvation Army activity throughout the world with Mr. Harold Wilson, Prime Minister of Great Britain. The Army's leaders visited No. 10 Downing Street at the invitation of the Prime Minister, who wished them well in their responsibilities.

Ability and Devotion

Mrs. Brigadier Joshua Monk is promoted to Glory



AFTER suddenly collapsing at the Toronto Harbour Light Centre, Mrs. Brigadier Joshua Monk was rushed to hospital where she was promoted to Glory.

Although born in Canada, Mrs. Monk became an officer from the Sault Ste. Marie Corps, Mich., in 1936, serving in States Central Territory. She transferred to the Canadian Territory when she married the then Captain Joshua Monk.

Brigadier and Mrs. Monk served as faithful and successful corps officers in Saint John and Fredericton, N.B., Yorkville and Lisgar Street in Toronto.

Ill health necessitated a transfer to the Men's Social Services

Department for two appointments prior to taking over the Toronto Harbour Light work where Mrs. Monk supported the Brigadier with ability and devotion for many years. Despite poor health and defective eyesight, Mrs. Monk took her place consistently at her husband's side and was very much a part of the Harbour Light Corps operations.

Possessed of a gracious manner, Mrs. Monk had a firm faith in God and a true conviction as to her calling as an officer.

The funeral service was conducted by Lieut.-Colonel Leonard Evenden (R) during which the Divisional Commander for Metro Toronto (Lieut.-Colonel Arthur Moulton) paid tribute to the life of Mrs. Monk. The Staff Secretary (Colonel Frank Moulton) conducted the committal service in the Army's plot at the Mount Pleasant Cemetery.

Mrs. Monk is survived by her husband, her son, Kenneth, and her daughter, Muriel.

Consistent Christian witness

A EUPHONIUM player in the Nanaimo Corps Band, B.C., for many years, Band Sergeant Cyril Cooper was recently promoted to Glory.

He was converted as a little boy and joined the Army, becoming a senior soldier in 1929. The Band Sergeant was known and appreciated for his consistent Christian living. He had a genuine witness to the workings of God in his life.

In addition to his duties with the band, he drove the bus for the Sunday school, taking great pride in having his bus out on the route in good time each week.

The Nanaimo Band played during the funeral service which was conducted by Captain Woodrow Hale assisted by Captain Elva Jolly of Vancouver, a close friend of the family.

Band Sergeant Cooper is survived by his wife, Beatrice (songster pianist and bandmember) and two daughters, Barbara and Donna.

Varied service in two countries

IT was in 1908 that Sister Mrs. Kate Cooper came to Canada from Great Wakering, Essex, in England. Mrs. Cooper and her husband first settled in Toronto where, during 1914 to 1918, she served as Corps Secretary at Riverdale Corps (Toronto).

Later, Mrs. Cooper and her husband moved to Windsor where they soldiered at Windsor Citadel for a short time. In 1921, they moved to Oshawa and linked up with the corps there.

Eight years were spent back in England, returning to Canada in 1944. In her ninety-second year, Mrs. Cooper was promoted to Glory.

The funeral service was conducted by Major Norman Coles.

Mrs. Cooper is survived by one daughter, Edith (Mrs. Maynard Nelson), two grandchildren and four great grandchildren.

Clarke campaign at Chilliwack, B.C.

A FIVE-DAY evangelistic campaign was conducted at Chilliwack, B.C., (Captain and Mrs. Stanley Ratcliffe) by Captain William Clarke, territorial evangelist. Radio interviews, meetings with the young people, together with gospel meetings at night, took place during this period.

A Saturday evening meeting was held for the young people. A fellowship hour followed and a question and answer period held regarding such topics as Braille. A meeting at Mountain Prison was held earlier during the day.

At the conclusion of the Sunday evening meeting, two people knelt at the Mercy Seat making public decisions for Christ. The theme running through the campaign meetings related to the requirements of a Christian.

Musical support was given by the Christian Business Men's Choir and the Zion Evangelical Church Choir, together with the corps band and corps cadet brigade.

On the Monday morning, Captain Clarke was interviewed over the local radio station. The following day the Captain participated in the Remembrance Day service as well as speaking to members of service clubs and the ministerial association.

The meetings were well attended throughout the campaign.

A variety of experiences during Metro Toronto Congress

METRO Toronto's divisional Congress encompassed a variety of experiences: from the infectious beat of *Take-over Bid* to the haunting strains of *Take up thy Cross and follow Me* being sung by a vast Sunday evening congregation as seekers streamed down the aisles of Massey Hall to an improvised Mercy Seat.

"Come alive" read the banner over the Toronto Temple platform as the Friday night meeting commenced the public gatherings. Earlier in the day the Congress speaker, Lieut.-Commissioner Bramwell Cook, M.D., of New Zealand, had spoken to officers gathered for two sessions of councils. His challenge to the Friday night congregation was that of personal responsibility to live up to the demands of the Christian faith. There were seekers during the prayer meeting.

Contrasting music was provided by Songster Max Martin, a tenor soloist from Australia; a male quartette from St. John's Temple, Nfld.; a one hundred-and-fifty voice chorus and the Etobicoke Band. Also participating in the meeting were the Territorial Commander (Commissioner Clarence Wiseman) and Mrs. Wiseman and the Divisional Commander for Metro Toronto

(Lieut.-Colonel Arthur Moulton) and Mrs. Moulton.

Massey Hall was sold out for the youth musical *Take-over Bid*, as Salvationists and friends from out-of-town, as well as from Toronto, responded with sensitive rapport to the colourful and zestful production. The large cast, under the direction of Major Edwin Brown of Danforth, blended humour with pathos and moved easily from the light-hearted "... if it's in, it's in; if it's out, it's out ..." to the gripping scene in the coffee-house where Chris, the hippy, shouted his spiritual need to the darkness and no one was able to help. The miracle spoken of by George the hall-keeper transformed not only the "stuck-in-the-mud corps" of the musical but the lives of those who made Mercy Seat decisions over the weekend.

The Sunday afternoon rally commenced with a historical pageant *The Spreading of the Light*, which portrayed the social leaven of the gospel through the centuries. Repeat songs from the *Take-over Bid* cast concluded the production. Lieut.-Commissioner Cook gave a lecture on "Twentieth-Century Social Problems" and was thanked by the director of the Donwood Foundation, Dr.



ABOVE: Participants during the Metro Toronto Congress included (l. to r.): Lieut.-Commissioner Bramwell Cook, Colonel Alfred Simester, Lieut.-Colonel Arthur Moulton and Commissioner Clarence Wiseman, seen in conversation prior to a meeting. RIGHT: A scene from "Take-over Bid" enacted by members of the census board.



Gordon Bell. Commissioner Wiseman introduced the speaker and piloted the meeting. Music was supplied by the Earls court Band. The Field Secretary (Colonel Alfred Simester) and Lieut.-Colonel

Arthur Moulton took part in the meeting.

Music by the Danforth Songsters and the Scarborough Band provided a musical prelude to the salvation meeting. The St. John's quartette sang a familiar song of entreaty and Songster Martin of Australia sang of Jesus, who "took my place." A Scripture reading by Mrs. Commissioner Wiseman, band and songster selections and several rousing congregational songs all led to the direct salvation message of Lieut.-Commissioner Cook, who spoke of God's deliverance from the power of sin.

There were many decisions at the Mercy Seat during the lengthy prayer meeting, a large proportion of those making decisions being young people.

Toronto folk festival

A FOLK festival was held at Toronto Temple Corps (Major and Mrs. George Clarke) on a Saturday evening with approximately seven hundred people attending. Groups from Ottawa, Hamilton, Oshawa, Newmarket, Fairbank and Six Nations Reserve joined the local group for this different gospel presentation.

During the day, workshops were conducted giving instruction on how to present the gospel effectively through the medium of folk music. Over one hundred teenagers attended, having been attracted from the street by combo groups singing at the main entrance to the corps building.

A man made his way to the Mercy Seat during the singing of a solo item in the Saturday evening programme.

This same type of music was featured during the Sunday's meetings. Many people new to the corps were present and a number of people made public decisions for Christ at the Mercy Seat at the conclusion of the day.



Ottawa Citadel's folk singing group, The Reflections, participated in the Toronto Temple folk festival and played a major role in gospel presentation during the Sunday meetings. L. to r.: Jeff Dinsdale, Jim McCreedy, Randy Wiseman, Dea Van Gulik.

Junior soldiers' renewal at Lakeview

WHEN junior soldiers' day of renewal was held at Lakeview, Ont. (Captain Margaret Burt and Lieutenant Edith Campbell), the young people participated in a special candle-lighting ceremony after signing their renewal. This took place in the concluding moments of the holiness meeting.

Leaders for the day were Captains Audrey Wilson and Pamela Woods. The young people sang in the morning meeting and Brenda Elliot spoke on what junior soldiery means to her. In the

evening the timbrel brigade participated.

As the mother of two junior soldiers was in hospital, the meeting was taped so she would be able to hear it. Three people knelt at the Mercy Seat in rededication of their lives to Christ in the salvation meeting.

Since the recent purchase of a bus, the Sunday school has more than doubled. The people of the corps have held various money-raising events to finance this project which is proving very beneficial to the corps programme.

Word has been received of the promotion to Glory of Lieut.-Colonel Fred Riches (R), from Toronto on November 22nd, 1969.

Details of this officer's life and service will appear in a subsequent issue of "The War Cry."

RECORD AVAILABLE

Still looking for a present for the brass band enthusiast on your Christmas shopping list? How about the Earls court Band's latest record "The Canadian," a production which features music composed by Canadian Salvationist musicians?

The record, priced at \$5.25, including provincial tax and mailing charges, may be obtained from the Earls court Band 1615 Dufferin St., Toronto 170, Ont., or from The Salvation Army Trade Department, 259 Victoria Street, Toronto 205, Ont.

An invitation to... CHRISTMAS CAROUSEL

A unique programme of Christmas music — sacred and secular by MORGAN SHARP — tenor soloist DANFORTH SONGSTERS and BAND

Sat., Dec. 20th, 8 p.m.

Danforth Citadel
916 Logan Ave., Toronto, Ont.

For the kids in the compound

A review of "Army Beliefs and Characteristics" Book II,
by the Territorial Youth Secretary, MAJOR JOE CRAIG

JUST prior to receiving a copy of Army Beliefs and Characteristics (Book II), I heard a well-known Christian educator make the following statement: "But our biggest problem is working with Christian kids, who are the product of what I call the compound or fortress mentality. And this is — we exist in this little fortress, this church, and every now and then we sally forth to make a brave invasion, and when we get clubbed we run back, and we get together for fellowship, and coffee and doughnuts."

It isn't true in your corps, you say, and I don't think it is a true picture of many of our corps, for which we thank God. But unless we do something to build up our young people in the faith, in their foundation and formative years, we are not preparing them for life and its challenges.

Challenging content

We were thrilled to see in this year, 1969, the introduction of the three-volume teaching directory, under the above title. Those who have conscientiously prepared lessons from Book I have been challenged tremendously with its content and its interesting approach to Christian education in this particular area. A.B.C. is based on the new S.A. Handbook of Doctrine.

In the introduction to Book II, a brief paragraph covers well the contents of Book I and, I quote: *Before the doctrines themselves were approached in Book I, an examination was made of the place and importance that beliefs have in our lives. We took a look at ourselves and the world in which we live, and saw how both knowledge and belief were important to us and traced the origins of our Christian faith. Certain lessons related the Salvationist's beliefs and practice to that of the whole Christian Church, with the source to be found in the Bible. Later we began to examine doctrines in detail.*

Book II commences with the challenge of "The Beliefs of the Salvationist" in part one (over-tens) and a very similar coverage is given in the first lesson of part two (under-tens) under the heading "What we believe."

Lieut.-Colonel Miriam Richards is to be commended for her fine approach in language and format for each of the two age groups for the coverage of our eleven doctrines in eight comprehensive lessons. It would benefit every soldier (both senior and junior) to secure a copy of Book II for this section alone — a tremendous aid to any who want

further information of our beliefs.

Seven lessons, under the heading "The Holy Spirit" (over-tens) and the "Spirit of God" (under-tens), in very descriptive language cover the work and witness of the Holy Spirit, with a great many scriptural references and illustrations and a very practical recommendation for Salvationists today, regardless of age. One paragraph in particular stresses this — *Salvation Army people everywhere are known for this helping, caring spirit. Salvationists will always go on helping and caring for people as long as they keep their hearts open for the same Holy Spirit to work in them, who worked in the heart of William Booth and others, long ago.*

In the adult vocabulary words such as "Atonement" "Redemption" "Ransom" "Repentance" appear and many times an explanation used is very limited, but again with real conviction, certainty and clarity. The writer has clearly communicated the meaning of such terms in language that is both thought-provoking, and yet very simple, for both grades. These important essentials to our Christian faith are covered in the lesson series headed "Salvation provided" (over-tens) and "Salvation made possible" (under-tens).

Take an example of the questions (for over-tens) in "For discussion" — "How would you explain to someone of your own age the statement: 'The death of the Lord Jesus Christ was an atoning death?'" An excellent coverage is included of resource material, biblically grounded, to aid our young people to have "That answer for every man that asketh a reason."

"Blessings brought by salvation" (over-tens) and "Results of being saved" (under-tens) cannot help but lead our young people "in the truth as it is in Christ Jesus."

With such a fine "teaching tool" being made available, we must realize that the effectiveness of the lesson will depend greatly on the thoroughness of the preparation given by the teacher to his approach. He will select and arrange his material and his method of presenting it well beforehand.

Included in every lesson the teacher will find excellent notes, many fine suggestions for involving members of his class in discussion and activity.

These, and many other good ideas are included in the "introduction," and, as one turns each

page, something new and interesting faces each teacher, presenting weekly great opportunities of getting across the message and relating it to life situations faced daily by our young people.

In most corps the time allowed for Directory teaching does not permit the use of songs listed, but they make a good reference for extra material.

Perhaps it would help to quote the paragraph on "Portions to Memorize."

The portion to memorize is intended to provide a point worth remembering, whether it be a verse of Scripture or song, a question and answer, or a simple statement. It is not intended that on Review or Examination Sundays questions shall deal solely with memory portions. A general understanding of the material taught and a developing interest in what the Salvationist believes (and why) are much more to be desired.

Provision is made for the un-
(Continued on page 9)

Grand Bank's Youth Club



A new young people's group known as the "Three Fs Youth Club" (fun, food and fellowship) has been formed at Grand Bank, Nfld. (Captain and Mrs. Edward Percy). The group operates coffee-house style meetings which attract other young people. The photo shows the corps officer and group members engaged in a radio broadcast about the youth club, over Radio Station CJOX.

Life among the Eskimos

BEING a Salvationist and also living in the North I read with great interest the feature article "Children of the Arctic," in "The War Cry" June 14th, 1969.

I lived for over a year in Holman, on the northwest coast of Victoria Island, N.W.T., one of the most northerly Eskimo settlements on this side of the Arctic, with 190 Eskimos and twelve whites. There is no running water there and poor sanitation. Most of the water is obtained from lakes up to five miles inland, by small pails in canoes in summer and by dog team or skidoos in winter.

Holman is quite well known for its Holman Island prints and carvings, made by the people in the Eskimo co-op. This co-operative was started by Father Henri

Tardy of the Oblate Mission. Nobody works harder for the Eskimo people than he does, whatever their faith.

I am one of the many people who have much to be thankful for to Father Tardy. As a newcomer from England to Canada, let alone to the north, at times I became very depressed. He developed my interest in young people sufficiently for me to start a club for the Eskimo children, who, I might add, have nothing but natural resources with which to play. We borrowed, and later hired, films from all over Canada and some from The Salvation Army. We also collected money to provide sports equipment from various people and organizations.

Now, I have moved here to Cambridge Bay, a larger settle-

ment but with the same problem for the Eskimo children. With the help of several people and Father M. Meteger, we have founded a children's club here. The first week we had twelve children for a Sunday Bible reading and then two hours of games. That was four weeks ago. Now we have sixty to seventy-five children, who meet not only on a Sunday, but Monday, Thursday and Saturday as well.

If any of your readers are interested in sending toys for the children at Christmas, I can assure you they will be very greatly appreciated.

George C. Croston.

Hudson's Bay Co.,
Cambridge Bay, N.W.T.



The Public Relations Officer for Victoria, B.C. (Major Hubert Tilley), right, presented several volumes of "The History of The Salvation Army" to the library of the University of Victoria. The university president, Dr. Bruce Partridge (left) and the chief librarian, Mr. Dean Halliwell (centre) received the books from The Salvation Army.

Greenwood renewal mtgs.

JUNIOR soldiers actively participated in the weekend's meetings at **Greenwood**, Toronto, (Captain and Mrs. William Loveless) under the leadership of Captain Audrey Wilson.

A social gathering was held for the junior soldiers on the Saturday evening during which Captain Wilson spoke to the young people. The youth group meeting followed in which the film *King of kings* was viewed.

Sunday commenced with a prayer meeting at the hall when the comrades of the corps gathered around the Mercy Seat seeking God's guidance and blessing on the day's events.

The infant son of Mr. and Mrs. Gerald Mansfield, Roger Gerald, was dedicated to God during the holiness meeting. After the message, the junior soldiers present took their places on the platform where they repeated their pledge before signing their renewal cards at the Mercy Seat. Pamela Walcott and Barry Purchase read the junior soldier's statement of faith and Corps Cadet Linda Sparkes sang a solo as the young people signed their renewal cards.

A spontaneous testimony period which included a number of chorus requests was a feature of the evening meeting for which a large number of people had gathered.

Picton Corps anniversary

A SENIOR soldier sworn-in, a band programme and a special home league meeting were features of the eighty-fifth anniversary of Picton Corps, Ont., (Captain and Mrs. Raymond Piercey).

The weekend's meetings were under the leadership of Colonel and Mrs. William Ross. Saturday evening, the home league members gathered for a meeting with Mrs. Colonel Ross.

A senior soldier was sworn-in during the holiness meeting Sunday morning. In the afternoon, the Belleville Band presented a musical programme. At the conclusion of the Sunday evening meeting, four people knelt at the Mercy Seat making public decisions for Christ.

The anniversary cake was cut during the fellowship hour which was held after the salvation meeting.

For the kids in the compound

(Continued from page 8)

der-tens to have four reviews, and one written examination, and for the over-tens to have three reviews, and one written examination.

Army Beliefs and Characteristics (Book II) is a book you need to read, for with all its wonderful content, we feel sure that many young people will be aided greatly by the coverage, during the fifty-two weeks, to come to the place of decision and dedication. For, as Lieut.-Colonel Rich-

ards states in her final paragraph to the "over-tens," and it applies also to the "under-tens":

We have learned a good deal this year about how our salvation was provided. Today we give praise to our Lord and Saviour, Jesus Christ, for all the ways in which He "came down" to our condition in order to lift us up to a better way of living — the way God intends people to live. Jesus said: "I have come down from heaven to do the will of Him who sent me . . . This is what my Father wants: that all who see the Son and believe in Him should have eternal life" (John 3: 38, 40).

Territorial Evangelists continue tour of Maritimes corps

CONTINUING their tour in Nova Scotia, Major and Mrs. William Davies, territorial evangelists, and Lieutenant Glen Sharp conducted a four-day crusade at Whitney Pier (Major and Mrs. Fred Goobie).

Meetings were held every night, the final united Cape Breton effort taking place in the Sydney

Academy High School Auditorium. Over four hundred people gathered and each corps on the island contributed musical items with corps combo groups leading the way. There was a united youth chorus and a group of young people from Whitney Pier also participated.

A number of people knelt at the Mercy Seat making public decisions for Christ during both the holiness and salvation meetings on the Sunday at Whitney Pier. Salvationists from other corps joined the evening prayer meeting following their own Sunday night gatherings.

Prayer preparation had preceded the weekend campaign at New Glasgow (Captain and Mrs. Nelson Gillespie). At a coke and coffee "Sing-in" many teenagers came to the Army for the first time. A number of seekers were registered at the Mercy Seat during the meetings.

Both night meetings at Kentville (Captain and Mrs. Harold Kennedy) were held in an out-post area where an opportunity for outreach and evangelism was presented. A gospel meeting was held the first evening when a number of people made public commitments of their lives to Christ. The second evening emphasis was placed on the teenager, with a coffee-house type of gathering.

At Truro (Captain and Mrs. David Perry), the team visited the teachers' training college where they formed a panel to answer questions on the work of The Salvation Army and Christianity today. A meeting was also held at the Correctional School for Girls.

New people attended the Army during the two regular meetings held in the evening. Musical contributions were brought by a local choir in the second gathering. Two decisions for Christ were made.

Seekers at Earls court

IT was a cold night but the regular Sunday open-air meeting was held at **Earls court**, Toronto, (Captain and Mrs. Keith Hall). As a result of this outreach, nine men followed the march back to the hall and two of them were among the seven who knelt at the Mercy Seat at the conclusion of the meeting, making public decisions for Christ.

The Divisional Secretary for Metro Toronto (Major Clarence Burrows) and Mrs. Burrows were the leaders for the day which featured the junior soldiers. The young people renewed their pledge during the morning meeting and met with the leaders in an informal way over the supper hour.

Lively singing and spontaneous testimonies were features of the day. Mrs. Burrows contributed vocal solos, the Major bringing the messages.

Others taking part were Young People's Sergeant-Major Bill Merkley, Company Guard Mrs. Heather Allington and Corps Cadet Judy Merkley.

On a recent Sunday, an Australian officer returning home from the International College for Officers (Major Sheppard), spoke in the salvation meeting.

Owen Sound Prayer Group



This group of young people gather weekly at 7:00 a.m. for a prayer breakfast which is held by the Owen Sound Corps (Major and Mrs. David McNeilly). During the Christmas school holidays a three-day "Winterama," planned by the young people and which will include sports, music and devotions, will be held for youth from Northern Ontario.

ARMY accent

OUR THANKSGIVING

PERHAPS you have heard or read of The Salvation Army's new work with new Canadians at the Army's centre at 382 Lippincott Street, Toronto. Perhaps you have wondered what it is doing and just how it is going about its work with so many varied peoples, some of whom are quite new to the concept of Christianity, let alone that of The Salvation Army. For you, then, is this story of the recent happenings among a dozen nationalities in their celebration of the old Canadian service of Thanksgiving. It is told with the hope that you "old" Canadians will better understand the new, and that you, too, will share in the blessing of the Army's work with these, our newest citizens.

Let me show you, hour by hour, just what "Classroom" saw.

5 p.m.

The deserted Classroom lies silent and forgotten, piteously nursing its migraine of Friday's earsplitting class, stoically resigning itself to the coming Monday's English drilling. A blue melancholy pervades it, as Classroom is secretly missing the boisterous clatterings of its week-day inhabitants. Poor Classroom! It doesn't even have its Monday morning finery to console it. Chairs are stacked clumsily against its walls; desks sprawl rakishly across its floor. The blackboard is suffering badly from the careless ministrations of an unenthusiastic cleaner. Friday's date is still blatantly proclaimed from the top lefthand corner. Windows are closed; curtains are drawn. A hungry, buzzing fly remains the room's sole occupant.

6 p.m.

The huge, impossible back door is forced open. Several burdened bodies navigate the intricate array of steps. Classroom blinks from its dejected doze. It views with ever-growing disbelief the weird assortment of objects being deposited within its self:

a box brimming with coffee-pots, tea-pots, cups, spoons, serviettes and saucers; a basket overflowing with every conceivable variety of vegetables, crowned by a monstrous pumpkin.

A shudder engulfs Classroom. Is it to sink to the social level of a working class kitchen? But worse is to follow.

Armfuls of brightly coloured fall foliage are borne in, only to be met by a despairing groan as Classroom recognizes the grim prospect of autumnal decoration.

7 p.m.

Classroom basks in its new finery. The blackboard is covered with harvest pictures, the centre emblazoned with the wish "Happy Thanksgiving." The desks, no longer recognizable as such, are arranged orderly about the room and, daintily dressed in coloured cloths, admirably perform the services of tea-tables. Leaves festoon the walls; windows are garlanded with flowers. Quiet music enchants the ear; soft light soothes the eye.

A spotlight is focused on the prime exhibit. Three desks have entwined

themselves to form a holy table of thanksgiving. Upon it lie the vegetables, polished skins glistening. The presumptuous pumpkin is perched to centre forward as an object of particular interest. A pair of paper pilgrims stand viewing to the left. And in the midst of all rests the golden horn of plenty.

Classroom sighs in pleasure. Not a dull evening after all!

A bustle at the front door ushers in a tall figure bent double with the weight of an ancient suitcase. Yet there is a joy in his burden-bearing. The case, tenderly deposited and coaxed open, reveals a monstrous, aged accordion. "I no play long time" explains its owner "but I gonna try tonight!"

Classroom nudges the aspiring performer. He turns to see a hesitating figure at the door. "You coming in?" he cries. "Is Friendship Club this evening! Is good time for sure!"

The shy form edges out of the shadows. "I'm from Nepal" he ventures. "I saw the lights. I thought

new holiday. We hear of Pilgrim Fathers, of pumpkin pies, turkey and cranberry sauce. And finally we learn the word "thanksgiving." Another new song, "All good gifts around us," blends in mellow harmony the varied voices of Christian, Confucian, atheist, Jew, Hindu and Moslem.

Classroom smiles. This evening has real promise.

Everyone is handed a slip of paper bearing a solitary capital letter. We pin them on, as instructed, increasingly amazed at the ceremonies of this Canadian festival.

"Now" commands the leader "you must find enough letters to spell the word 'THANKS'." A pleasant scramble results as "T" finds "H," and "H" grasps "A," while a bewildered "S" is firmly tagged to the more knowledgeable "N" and "K." Four groups of "THANKS" arrange themselves about an intrigued Classroom. "And now tell us what you are thankful for" enlightens the leader.

All ears strain as each "thank you" is uttered, first tremulously, then with

RUTH WALKER describes how New Canadians react to the customs of their adopted land

perhaps. . . . Explanations are waived as the newcomer is engulfed by the tide of warm sincerity of this so speedily made friend.

A flurry of excitement announces the next arrival. "Allo! I'm-a-errrrr! No forget, Manuel. Speakin' Engleesh this night. No! Manuelito! You no touch de vegee-tahbles!" A tiny squirming Spaniard is reproved for his improper behaviour. "My 'usband, Manuel. My boy, Manuelito." The author of this rapid speech smiles its approval. "Very prehtty." The white teeth flash. The plump, pink tongue breaks from the shackles of Ingles. "Carlos! Hola! Commo le va?" Manuel sighs as Manuelito resumes his examination of the cabbages.

"Sorry. Ah forgot ma record-player. Ah'll bring it nex' time. This here's ma wife, Ruby." A tall Jamaican presents his lady. "Ah don' know if you'll like his music. It's mos'ly jazz. Might not be suitable" she explains.

"May I come in?" a strangely lilting voice inquires. "This is my family. We just come from Hong Kong."

7:15 p.m.

Classroom's sides are beginning to strain. Its soft music is drowned by the familiar babel of foreign tongues: Czech, Spanish, German, Greek, Hungarian, Portuguese, Cantonese, Urdu.

A quick sign and all are brought to attention. Valiantly each begins to sing in the foreign medium of English, from "Red River Valley," a well-established favourite, to a new song, "He's got the whole world in His hands." We pause to receive instruction in the customs of this strange

growing confidence as the reality of an English speech is realized "Thank you for my job." "Thank you for my family." "Thank you for my husband." "Thank you for my life." "Thank you for my new life." "Thank you for my friends."

And now all prepare for the final ceremony. Classroom is blanketed in darkness. Its occupants wriggle in anticipation. Six chosen individuals step forward. Each approaches the Thanksgiving table, lights a candle and reads a verse of thanksgiving.

"I light this candle for the goodness of the earth, for the wind and the rain, and for the ever changing seasons."

"I light this candle for the beauty of the earth, for fields and flowers, for all living things, and for the joys of nature."

"I light this candle for the strength of my body, for the skill of my hands, for the work of everyday."

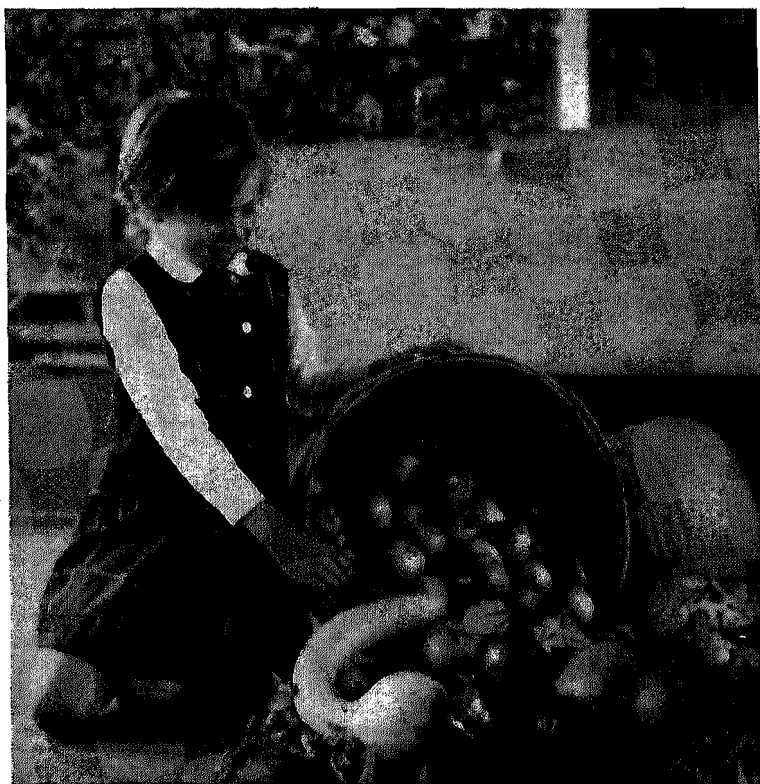
"I light this candle for my family and for the love of mothers for their children."

"I light this candle for friendship, for the fellowship of one with another, for the joys of companionship in a free land."

"I light this candle for schools, and hospitals, and churches, and for the shelter of my home."

The phrases are difficult and not all ears understand. But the warm glow of the spirit of thanksgiving is felt by each person present, from Manuelito to our Nepalese. Classroom basks in happiness. "Thank you for these people" it whispers.

Six candles sputter and grow strong, illuminating the diverse hues
(Continued on page 14)



Brenda Johnson, of the Six Nations Corps, with a harvest festival cornucopia.

Squatter Jungle

CAPTAIN JAMES DAVIDSON describes a trip through a village of squatters' huts on a hill high above Hong Kong



A CONFUSION of squatter huts covered the hill. Up its steep sides the twisting paths were washed with sewage where the gutters overflowed.

We picked our way past quagmired ground, over slippery stones, side-stepping pools of putrid liquid that could rot shoe-leather, past an endless succession of low-roofed shacks, tin, wooden, burlap dwellings. Occasionally we had a view of dark interiors, glimpsed narrow bare-board beds, smoking wood stoves, saw impoverished jumbles of things: small eating-bowls, school-badged blazers, ancestor pictures, smouldering joss-sticks, the essential paraphernalia of existence in this village high above the city of Hong Kong.

People stared boldly — assessing our potential menace. Our uniforms stirred disquiet — then they recognized. *Gua Sai Guun* — (*Save the World Army*) was familiar.

Major Douglas Hanks, a Canadian, is the District Officer for Hong Kong Island. The Major and I were there to give out some vouchers for free clothes and bedding. We also had tracts and leaflets announcing the activities of the Wanchai Corps. On previous Sundays we had carried the clothes and blankets with us, but it had been difficult to distribute them fairly when we were mobbed by begging people.

We didn't know we were being followed by dogs until we rounded a corner and walked slap into other dogs and ragged children. When they saw each other the

mongrels began a bewilderment of barking. Faded brown and dusty black, they circled each other, baring yellow fangs.

We climbed to the safety of a higher level where chickens and puppies tumbled about. A nursing mother-dog tried to get involved in the fight below but a stay-at-home male kept heading her off. The adults were amused; it was a diversion. They became happier when they learnt why we had come. They wanted what we had to give and the tracts and corps announcements were as



LEFT: A youngster accepts the Salvationist's offer of free rice in the "squatter jungle" of Hong Kong. ABOVE: A woman smiles broadly when Major Douglas Hanks, District Officer for Hong Kong Island, hands over free rice and clothing voucher.

eagerly sought for as the vouchers. But, unfortunately, this was owing to their lack of facility in reading rather than their desire for spiritual literature.

From then on we were surrounded by noisy laughing children. They blocked our path, tried to divert us to their homes, attempted to wheedle or snatch our leaflets.

At one junction the Major and I lost each other. I stood off the narrow path to allow some youths to pass. I offered them tracts. Only the last boy accepted one. They disappeared round a bend, then I heard them laughing. The tract fluttered back down to be

polluted in the mire near me.

Mothers clamoured for vouchers. They held up babies, complaining of their hardship, their number of children. *Bei noh, bei noh!* (Give me, give me!).

As he gave out clothing vouchers Major Hanks wrote on them the number of people in the recipient's family. We had no way of checking if the numbers given were correct. But the poverty was so great that no family could get too much.

Retracing our steps down the steep incline was hazardous. Threatened by the loss of vouchers, the children and mothers and occasionally a father became more insistent, more determined. We had to push our way through. Sometimes we found ourselves poised over a steep drop, or facing uphill when we aimed at going down. Pushful children had to be gently, firmly thrust aside.

We were hounded all the way to the Major's car. Exhausted, we squeezed into it, our vouchers all gone.

That had been one more relief errand to the refugees of Hong Kong. Away up among those hovels clinging precariously to the side of the hill, families would be pouring over their vouchers, planning what clothes to get; children would be slowly reading their pamphlets to the elderly.

Perhaps, somewhere in that wilderness of poverty, there would be those who would learn of God's love for them — of His Son Jesus who gave Himself to make them sons of God. And, perhaps, somewhere on that hillside, the squalor would be transformed by the coming of Jesus Christ into someone's heart.

Christmas in Jamaica



Some of the one hundred and two blind and visually-handicapped children resident at the Salvation Army School for the Blind in Kingston, Jamaica, form a singing group seen here participating in a Christmas function.

home page



At this time of year, league of mercy workers across the Canadian Territory visit many hospitals, homes and institutions distributing copies of the Christmas issue of "The War Cry" and treats for the residents. Above: Mrs. Major Reimer Smith (left) and Mrs. Major Robert Hammond visit one of the guests in the Rivercrest Lodge at Fort Saskatchewan, Alta.

The extra mile

A L.O.M. contact resulted in just one more call

ON Christmas eve the Corner Brook League of Mercy in Newfoundland divided into two groups and visited the various hospitals and homes throughout the area. After *The War Cry* and "sunshine" bags had been distributed, one of the bandmen with his piano-accordion accompanied the carol singing in which the nurses and staff joined. The League of Mercy Treasurer said "The blessing we received was well worth the visit."

The L.O.M. workers were just coming to the end of their visitation and were anticipating spending the rest of the evening at home with their families, one of the last patients to be contacted was a woman from an outlying district. She was worried because at home there was a sick husband and eleven children with very little for Christmas.

assured them they were needed. The father sat trying to feed a small child of little more than a year old whose clothes were ragged and dirty. A babe of three months lay in a basket needing care and attention.

Immediately they set to work to clean up the children and the home, giving each one something of what they had brought. Before leaving they gathered the family around the father and sang "Away in a manger." Tears were seen to drop on the floor as the father tried to control his feelings and join in the singing.

With the hand of God still guiding, they drove back through the night over the rough, slippery road in time to make a few last minute preparations for their own families. After a few more extra packages had been made ready so that none would be missed on Christmas Day, the members were able to retire at an early hour on Christmas morning.

In the heart of the League of Mercy Treasurer there was a special prayer of gratitude — for the blessings of the past year and the strength to accomplish the things she had tried to do for others — while she had a sick husband to care for at home.

A trip made

How was this need to be met? It looked almost an impossible task at that late hour on Christmas Eve. However, after a quick consultation, some of the L.O.M. members heartily agreed to visit this home, about sixty miles from the centre, over a slippery road. Groceries were secured from the nearest supermarket. Toys, fruit, clothes and candy were added for the children and they set off. "It was a battle against time and snow but the hand of providence guided us all the way" said the Treasurer.

As the moon gave her light on the beautiful frosty snow and the tall fir trees pointed heavenward, it seemed that the smile of God was upon their endeavours. As they approached the little home nestled in the trees, one could almost hear the angel choir singing "Glory to God in the highest."

The sight which met their eyes when they arrived at the home

town of Bethlehem, how still we see thee lie! . . . the hopes and fears of all the years are met in thee tonight.

"How silently, how silently the wondrous gift is given! So God imparts to human hearts the blessings of His heaven. No ear may hear His coming, but in this world of sin, where meek souls will receive Him still, the dear Christ enters in . . ."

Joy to the world!

Rose of Sharon

BRIGADIER CHRISTINE McMILLAN shares thoughts on Christ's coming

*Lo, how a Rose e'er blooming,
on tender stem has grown; of
ancient lineage coming, as men of
old have sung. It came, a Flower
of winter, in stillness of midnight.*

WE know today that there is a reasonable explanation for everything, if not apparent today, then tomorrow. For all phenomena there is an explanation.

Yet, upon man's almost deafened ears there fall sometimes strains of music which cannot be identified. To his strange and complex mind and being there come experiences which move the soul and perplex the mind.

They are intimations of another life, another plane. They are expressed to us in another language, which perhaps once we knew, but have forgotten now. They have no part in our rushing, tormented life, yet we feel that they speak to the deepest part of our being. Perhaps they are terribly important, like birth and death and life. But what explanation is there? And could we understand it if it were given?

I think Christmas is one of those experiences. We may grumble about the commercial aspects of Christmas, about the rushing around and the crowded shops and the extra work, but in and through it all, again and again the cry of a child, a strange, unearthly strain of music. The star,

the heavenly host and Sharon's dewy Rose are present and can neither be explained nor explained away.

The poets never tried. As our present to you for these last, lovely days of Advent, we give you some of the thoughts men have had about Christmas, both ancient and modern:

Booth Tarkington said "We keep Christmas rightly by being merry, for Christmas is our remembrance that we have had a sign. In the light of the Christmas stars we know that we do not walk alone."

Michael Praetorius, 15th century poet, wrote the lovely verse quoted at the beginning of this piece. His last verse says; "O Flower, whose fragrance tender, with sweetness fills the air, dispel in glorious splendour, the darkness everywhere; true man, yet very God, from sin and death now save us and share our every load."

Marion Lochhead, a Scottish poet, says; "More lovely than the rose the fragrance that this night of nights is poured on earth; no noontide sun so bright . . . More lovely than the rose the Rose of Sharon lay bud of a virgin flower, cradled in oxen's hay."

But the beloved Phillips Brooks gives to the ineffable mystery and relevance in every age. "O little

Recipe for Citrus Chiffon Pie

Ingredients

- 1 tablespoon (1 envelope) unflavoured gelatin
- ½ cup sugar
- dash of salt
- 4 eggs, separated
- ½ cup lemon juice
- ½ cup orange juice
- ¼ cup water
- ½ teaspoon grated lemon rind
- ½ teaspoon grated orange rind
- 1/3 cup sugar
- 1 9-inch pie shell
- ¼ cup whipping cream

Mix gelatin, sugar and salt together in medium sized saucepan. Beat together egg yolks, fruit juices and water. Stir into gelatin mixture. Cook over medium heat, stirring constantly until mixture comes to boiling point. Remove from heat. Stir in orange and lemon rinds. Chill, stirring occasionally until mixture mounds lightly when dropped from a spoon.

Beat egg whites until foamy. Gradually add sugar, beating until stiff peaks form. Fold into gelatin mixture. Pile into chilled pie shell. Chill until firm.

Just before serving, whip cream and spread over top of pie. Garnish with fresh orange slices and mint leaves, if desired.

MAGAZINE features



In Merrie Olde England, commoners were forbidden to play golf; it was reserved exclusively for royalty. In the 18th century, golf clubs were hand-made by artisans, and players hand-rubbed and polished their clubs after every game.

Linguistics School

A course is given in scientific study of language learning

THE only school of its kind in the world recently wound up its twentieth consecutive session in Toronto. The Toronto Institute of Linguistics, a highly concentrated course in the scientific study of language learning, has prepared 112 more missionary candidates for the task of learning a foreign language.

"The course has given hundreds of new missionaries an entirely new outlook on language learning" states Principal Donald N. Larson. "They approach a new language with more confidence, knowing what to look for, what to listen for and what to do with the information when they find it."

Conservation

WE must expand the concept of conservation to meet the impervious problems of the new age. We must develop new instruments of foresight and protection and nurture them in order to recover the relationship between man and nature and to make sure that the national estate we pass on to our multiplying descendants is green and flourishing.

—John F. Kennedy

Dr. Larson stressed that TIL does not teach language. It teaches techniques for learning a language. "With a four-week course, there's no time for frills. We pack a tremendous amount of study, language lab work, and speech mechanics into every day. It's the only course of its kind in the world."

Two members of the group merit special recognition this year. Mr. Tom Brewster, faculty member from Colorado, is a paraplegic who is studying for his Ph.D. in psychology. He is developing plans for the administration of new types of language schools. Luch Vanderwarker is heading for Taiwan, in her wheel-chair, to work with handicapped children.

Students come from all over North America. Of this year's class, fifty-one are headed for Africa, fifty for Asia, thirteen for Latin America, and two for Europe. They represent twenty-six mission boards, and twenty-five language areas.

Faculty this year included William J. Wallace of the Ontario Bible College; Mr. and Mrs. Wayne Dickerson of the University of Illinois; in addition to six missionaries with linguistic and anthropological experience.

Games we play

Though mass-produced today, sports equipment still needs care

EVER since man first discovered free time, sporting games have been around to fill it. Soon people were batting balls, hitting mallets, swinging sticks and rolling wheels. The ancient Egyptians played games resembling checkers and parchesi. Olde England was first with the hockey stick and bowling ball; Scotland gave us golf; polo was the Persian "Game of Kings," and "Tennis, anyone?" was first heard in Byzantine times.

Today, TV and automobiles notwithstanding, children and adults the world over have the same ancestral urge to engage in harmless combat. And the range is from skiing to marbles. Usually it's a combination of many, with the well-rounded family sporting rackets, golf clubs, skis, skates, boards and balls.

Throughout history a great deal of care and workmanship went into the making of the many different types of sporting equipment. For instance, in the eighteenth century, golf clubs were hand-made by artisans. In those days golfers took exceptional care of their clubs — and treated them as fine pieces of art. They were rubbed and polished after every

game and stored in protective cases. It wasn't until the twentieth century that clubs were mass-produced and stainless steel shafts replaced the hickory. But it's still just as important to keep clubs in good condition.

A golf club, like a tennis racket and a mallet, is precision-made to give the player the best results for his size and weight. Clubs that are not cleaned and cared for properly will naturally not give as good results.

Skiing is another popular sport where proper maintenance is too often neglected. Skis should always be wiped carefully after use and stored in a dry place — especially if the skis are wooden, for wooden skis tend to warp if not dried thoroughly. The new fibreglass and steel skis are more easily cared for, but even though the skis themselves will not warp or rust — their bindings might.

Snow ski bindings are the most important safety feature in the sport, and they must be cared for with that in mind. Bindings that are warped, rusted or corroded with dirt will not release properly.

Always keep in mind that proper care is just as important as how you play the game.

A test for drivers

1. The correct following distance on a multi-lane freeway is one-half that on a two-lane highway. True. False.
2. One traffic death takes place in Canada on an average of every (a) 100 hours; (b) 100 minutes; (c) 100 seconds.
3. Compared to ice at zero degree, ice near melting point is (a) less slippery; (b) just as slippery; (c) twice as slippery.
4. A driver whose licence is under suspension is permitted to drive his car in case of extreme emergency. True. False.
5. Courteous drivers stop as close as possible behind the car ahead at red lights to make room for the heavy traffic behind. True. False.
6. For the best visibility, turn on your windshield wipers as soon as a few drops of rain or flakes of snow begin to fall. True. False.
7. The most common cause of one-car crack-ups or mystery crashes is (a) speed too high for the conditions; (b) faulty steering; (c) poorly-engineered curves.
8. The speed limit permitting, the defensive driver makes sure the road ahead is clear for which of the following distances before passing another vehicle at 60 mph? (a) 200 yards; (b) 400 yards; (c) half a mile.
9. Compared to the recognition distance provided by white lights, amber lights are (a) just as effective; (b) twice as effective; (c) one-half as effective.
10. The correct procedure when the motorist hears the siren of an emergency vehicle is to (a) speed up to get out of the way; (b) signal the driver of the vehicle to pass; (c) pull off to the right and stop.

ANSWERS

1. False 2. (b) 3. (b) 4. False 5. False 6. False 7. (a) 8. (c) 9. (c) 10. (c)

In Northern British Columbia

5 - HAZELTON

EN ROUTE from Cedarvale to Hazelton we passed through Skeena Crossing, where a delightful hall is situated on a piece of land with ample space for expansion. The place is also known as Totem Village as all around are totem poles each telling their own story. The hall was spotless, the polished rostrum and general impression made us feel that here were a people who loved their place of worship.

The hall was first erected at a place called Andlannaul, where permission was given by the Indian Agent to erect it, but later it was moved, piece by piece during the winter, and carried over the ice of the river bed to Skeena. The Chief of the village, Mr. McDarnes, gave his land for the site, but the Salvationists met with great opposition from the churches who felt that the village was too small for another church. On the day of the open-

the staple food of the people.

The congregation was augmented by a revival group who were travelling from one Indian reserve to another and it was

so the Indian Agent, a Mr. Vowell, advised the Salvationists to set up a village of their own. In the cold of the winter they marched along the ice of the river

From a travelogue by Mrs. Colonel Wesley Rich

agreed to allow them to feature a song and testimony period at the end of the meeting. This meeting went on until long after midnight.

The following day Colonel Rich and Major Carey went to visit some people who were living in isolated areas but who had been very active Salvationists. What blessing they brought to the visitors and how cheered they were by long years of faithfulness and loyalty! At the same time, Mrs. Rich and Mrs. Carey went with Mrs. Douglas to the hall for a home league meeting. Many of the women were still at the canneries or out fishing, so a "coffee hour" was publicized and a number of leading citizens from the town joined our native friends, showing their appreciation of our work, their Christian friendship and support.

That night we travelled to Glen Vowell. What a historic place this is, for this village also was founded by The Salvation Army! The story is that at an Army meeting held in a distant town a number of natives were soundly converted and returned to their village determined to start The Salvation Army. However, there was fierce opposition,

bed until they came to an area they thought suitable. They cut the lumber and made their huts, then their houses and a school, and called the place after the

Indian agent, Glen Vowell.

An officer was sent in and the whole village was under his control. The village became a show place for sobriety, cleanliness and a high standard of teaching. For over forty years The Salvation Army has had a school teacher officer there, who has taken over the school and the corps. This year the government put in a

teacher. We are hoping to have this changed in the very near future as this leaves the corps without an officer.

(To be continued)



Our Thanksgiving



(Continued from page 10)

of faces gathered round. "Cumby'ya, my Lord, Cumby'ya. Someone's thanking, Lord. Cumby'ya." And the sweet simple melody lifts such a sincerity of thanks that Classroom's broad ceiling is opened to send forth its message to the skies. The last note rises. We bow and are blessed. Surely God the Creator is well pleased by this little prayer of thanksgiving!

Lights burst upon us. Women hurry to the neglected kitchen. An aroma of coffee invades the nostrils, a clattering of cups bombards the ears. A procession of great brown pies, delectably wrapped in whipped cream, is borne into a wondering Classroom. The plump pumpkin is noticeably seen to shudder.

Tongues lapse into their natural habits; coffee cups clink against saucers; forks lift this strange Canadian delicacy into suspicious mouths. Accordion music successfully fills the air. Everyone sways to an international tune.

The door swings open. "I'm sorry, I'm late. My wife, she just arrive at air-o-port. I bring straight here!"

And a tired, bashful young woman is thrust into a circle of new amigos by her adoring Uruguayan husband.

"Welcome to Canada" chimes an experienced voice of three weeks' residence. "You gonna like here" adds another.

10 p.m.

Classroom is once more a respectable centre of learning, desks properly arranged, blackboard cleaned. All traces of frivolity are removed. A business-like air of "school tomorrow" pervades its walls. But deep down beneath that sombre educational image beats the happy heart of an English-language classroom. For this night it has been transformed into a Friendship Club. And more of such events are promised.

Across the wide city thirty scattered human hearts are raised in thankfulness. With the visitor from Nepal they say "At first I was lonely. But now I have friends. Thank you for this day."

All good gifts around us are sent from heaven above.

Then thank the Lord, O thank the Lord, for all His love!

"SEMINAR 'SEVENTY'"

For Corps Cadet Counsellors,
Young People's Sergeant-Majors
and assistants

At the Sheraton Brock Hotel,
Niagara Falls, Ont.
January 9-11, 1970

Contact the Commanding Officer
for details

ing the Mounties were called in to keep law and order, but prior to this a deputation of natives had called on Lieut.-Colonel Joseph Acton and said "If we don't oppose you will you let us take part?" (If you can't fight them join them!) He agreed to include them in the programme and thirty uniformed Salvationists were sworn-in and the hall opened without any trouble.

Gideon, one of the soldiers, showed us the hall with great pride. Then he said: "We are worried for our children, we want them to grow good but no one teaches them." He told us that the church does not have a Sunday school and "when no one from The Salvation Army comes it means they are not learning about Jesus. Not for two years have we had regular Sunday school. Can no one be spared?"

We left Gideon and saw him turn the key in the lock.

Proceeding on our way we soon found ourselves in Hazelton with Captain and Mrs. Gareth Douglas, who spoke of their fishing adventures and hunting episodes with their people, of eating bear meat, stuffed beavers and moose steaks. We read in the *Interior News* that one man had bagged a moose and had put 700 pounds of mooseburger meat into his freezer. Practically every one has a deep-freeze in order to store the fish, game and meat that is caught in season, and which is

— Scriptural Crossword Puzzle —

Where a dash is printed the missing word is the required solution.
Biblical references are given in a separate section to be used if needed.
Solution is on page fifteen.

Clues Across

- The unrighteous of the Israelites were this in the wilderness [10]
- This is nothing in the world [4]
- Cornelius was a centurion of this band [7]
- A flying creature that was one of the list of forbidden foods [4]
- Lightning comes from this direction [4]
- What man would give his son a stone if he asked for this? [5]
- At Pentecost Peter stood up with these and addressed the multitude [6]
- "They shall — the waste cities" [6]
- Be ill in the ship? Yes, and before she leaves, too [5]
- "A wicked doer giveth — to false lips" [4]
- "On these two commandments — all the law and the prophets" [4]
- This king and Bernice came to salute Festus [7]
- Fools die for this of wisdom [4]
- The Lord told Jeremiah not to hearken to diviners, or dreamers or these ... [10]

Clues Down

- Joshua sent out two men, saying: "Go — the land" [4]
- The north wind drives this away [4]
- The disciples, every man according to his ability, determined to send this to

the brethren in Judaea [6]

- Only one leper who was cleansed gave thanks and Jesus asked the whereabouts of these [4]
- Paul told the Thessalonians that such words had never been used [10]
- The satyr shall cry to his fellow, and this creature shall find rest [7, 3]
- Judas sought to betray our Lord during this of the multitude [7]
- Paul and Barnabas went to this place after Perga [7]

REFERENCES

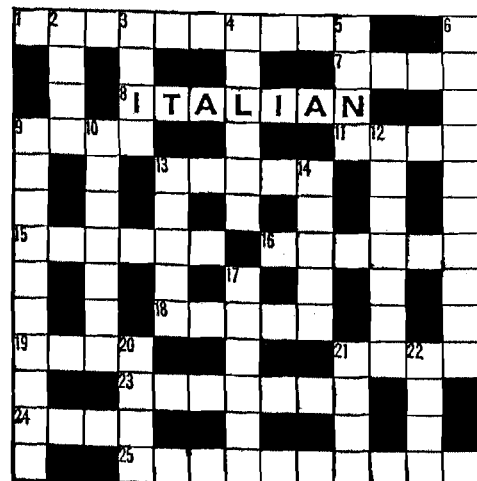
Across:

- 1 Cor. 10.
- 1 Cor. 8.
- Acts 10.
- Lev. 11.
- Matt. 24.
- Matt. 7.
- Acts 2.
- Is. 61.
- Pro. 17.

Down:

- Josh. 2.
- Pro. 25.
- Acts 11.
- Luke 17.
- 1 Thess. 2.
- Is. 34.
- Luke 22.
- Acts 14.
- Ps. 129.
- Gen. 2.
- John 5.
- Ps. 42.
- Mark 13.

- "We — you in the Name of the Lord" [5]
- Man was put into the Garden of Eden "to — it and to keep it" [5]
- Jesus spoke of the works the Father had given Him to this [6]
- Sticky fruit [4]
- This creature pants after water brooks [4]
- When the fig tree "putteth forth leaves, ye know that summer is —" [4]



COMING EVENTS

Commissioner and Mrs. C. Wiseman
Halifax Men's Social Service Centre (opening of new building), Sat., Dec. 13; Moncton, Sun., Dec. 14; London, Men's Social Service Centre (Homeless Men's Dinner), Tues., Dec. 16; Earls Court, Sun., Dec. 21; Montreal Citadel, Tues., Jan. 6

Colonel and Mrs. Geoffrey Dalziel
Riverdale, Sun., Dec. 14; Orillia, Sun., Jan. 4; Etobicoke, Toronto, Sun., Jan. 11

Colonel and Mrs. Alfred Simester
Guelph, Sun., Dec. 21; Kingston, Sat.-Sun., Jan. 10-11

Colonel Ernest Fitch: Halifax Citadel, Sun. (morn.), Dec. 14; Halifax North, Sun. (even.), Dec. 14

Colonel Wesley Rich: Kamloops, Sat.-Sun., Dec. 13-14; North Burnaby, Sun., Dec. 21; Vancouver Temple, Mon., Dec. 22

Colonel and Mrs. Wm. Ross: Fenelon Falls, Sun., Dec. 7; Sarnia, Sun., Dec. 28; Etobicoke, Toronto, Sun., Jan. 11

Lieut.-Colonel and Mrs. Eric Coward: Hamilton (Men's Social Service Centre), Sun., Dec. 14

Lieut.-Colonel and Mrs. Wilfred Ratcliffe: Niagara Falls, Sun., Dec. 14; Mount Hamilton, Sun., Dec. 21; Westmount, Hamilton, Sun., Dec. 28

Brigadier and Mrs. Wyvel Crozier: Argyle, Hamilton, Sun., Dec. 28

Brigadier and Mrs. Leonard Knight: Cedarbrae, Toronto, Sun., Jan. 11

Major and Mrs. Norman Bearcroft: Niagara Falls, Sat.-Sun., Jan. 10-11

Major Joe Craig: Etobicoke, Toronto, Sun., Dec. 21

Major Margaret Green: East Toronto, Sun., Dec. 21; Regent Park Centre, Toronto, Sun., Jan. 11

Major Frederick Lewis: Midland, Thurs., Dec. 11; Timmins, Sat.-Sun., Dec. 13-14; Parry Sound, Thurs., Dec. 18; Owen Sound, Sat.-Sun., Dec. 20-21; North Bay, Sat.-Sun., Dec. 27-28

Major and Mrs. Willard Rea: Bowmanville, Sun., Dec. 21

TERRITORIAL EVANGELISTS

Major and Mrs. William Davies: West Toronto, Sun., Dec. 21; Wychwood, Toronto, Sun., Dec. 28; Oshawa, Sat.-Sun., Jan. 3-4; Rhodes Ave., Toronto, Sat.-Fri., Jan. 10-16

Captain William Clarke: Winnipeg, Fort Rouge, Sun. (morn.), Dec. 14; North Winnipeg, Sun., Dec. 21; Winnipeg Citadel, Sun., Dec. 28; Thompson, Fri.-Tues., Jan. 2-6; Ellice Ave., Winnipeg, Sun. (morn.), Jan. 11; East Kildonan, Winnipeg, Sun. (even.), Jan. 11

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS

Appointments:

Major Russell Lewis, Montreal, Men's Social Service Centre (Administrator); Major Alexander MacMillan, New Westminster, Men's Social Service Centre (Administrator)

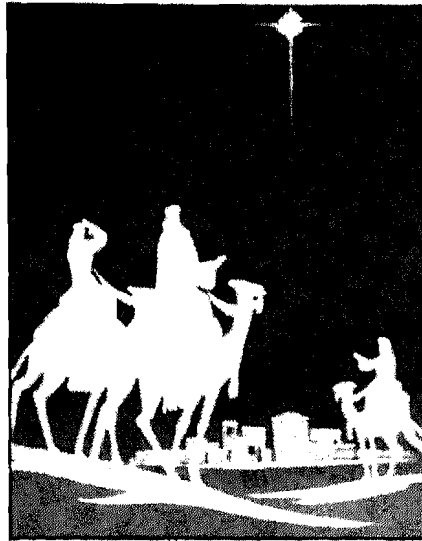
Captain Howard Nichol, Calgary, Men's Social Service Centre (Administrator); Captain Wilbert Seabright, Winnipeg, Men's Social Service Centre (Assistant)

Marriage:

Captain William McCune, out of Earls Court, Toronto, Ont., on June 18th, 1961, and now stationed at Halliburton, Ont., to Captain Barbara Bye, out of Barton Street, Hamilton, Ont., on June 20th, 1964, and last stationed at Divisional Headquarters, Orillia, Ont.; at Burlington, Ont., on November 22nd, 1969, by Captain Frank Dixon

Clarence Wiseman

Territorial Commander



May the star of Bethlehem
Shine for you this Christmas
And light your way to
A New Year of peace and joy.

"We have seen his star in the east
and are come to worship him" (Matt. 2: 2).

Season's Greetings

From

The staff and employees
of the Trade Department

259 Victoria Street
Toronto 205, Ontario

The Trade Department will be closed for the Christmas and New Year holidays, including inventory, from December 25th to January 1st (inclusive)

Solution to Puzzle (see page 14)

22. NEAR.
DRESS. 17. FINISH. 20. DATE. 21. HART.
SENCE. 12. ATTAIN. 13. BLESS. 14.
FLATTERING. 9. SCREECH OWL. 10. AB-
VIEW. 3. RAIN. 4. RELIEF. 5. NINE. 6.
WANT. 25. ENCHANTERS. DOWN. 2.
HEED. 21. HANG. 23. AGRIPPA. 24.
15. ELEVEN. 16. REPAIR. 18. SAILS. 19.
ITALIAN. 9. SWAN. 11. EAST. 13. BREAD.
ACROSS: 1. OVERHROWN. 7. IDOL. 8.

NOW AVAILABLE TWO NEW STEREO RECORDS

1. THE SPRING FESTIVAL OF GOSPEL SONG (500 voices and The Staff Band). Highlights of the festival held at Massey Hall, Toronto, this year.
2. THE CANADIAN STAFF BAND (with male chorus of 100 voices). The first recording from RCA studios of the new band.

At \$4 each (add 50c for mailing)
from The Music Department,
20 Albert Street, Toronto 102, Ont.

NOTES IN PASSING

Brother Uriah Strickland, a soldier of the St. John's Temple Corps, has been appointed Parliamentary Assistant to Newfoundland's Premier Joseph R. Smallwood.

Bandsman Douglas Miles of Scarborough has recently been awarded the professional designation "Chartered Life Underwriter" (C.L.U.) by Underwriters of Canada.

Bandsman Gordon Castle of Oakville recently has become an Associate of the Royal Conservatory of Music in Toronto and has received his special Teacher's Certificate for piano.

CANADIAN STAFF BAND Conductor — Major Norman Bearcroft FIRST ANNIVERSARY FESTIVAL

Saturday, Jan. 17th, 1970 - 7:30 p.m.
at Toronto Temple (1 min. from City Hall)

Commissioner C. D. Wiseman
presiding

Festival chorus (200 voices); top-flight soloists; new music written for this occasion.

Tickets: \$2.00, \$1.50, \$1.00, available from: The Music Department, 20 Albert Street, Toronto 102. Tel. 362-1071. Please include stamped, self-addressed envelope.

FESTIVAL OF PRAISE
Sunday, January 18th - 2:45 p.m.
by the Staff Band and soloists.

Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, marking your envelope "Inquiry."

ANDERSSON, Jonas-Anton. Born Jan. 26, 1884, in Sweden. Son of Ingeborg and Anders Johnson. Last heard from in 1942, when he was living at Prince George, B.C. Farmer. Can anyone recall him? Sister seeks information. 68-203

BACHEN, Anna Pettersen (née: Fugstad). Born Feb. 25, 1882, in Norway. Known as Anna Bachen. Last letter in 1936, came from Port Arthur, Ont. though she had lived in the U.S.A. Her husband was And. O. Andersen. He held a high position in Norway. Was a tram conductor at the time of his death in U.S.A. One of her sons, Asle, married in 1935, in Port Arthur, Ont. Family being sought by the Probate Court, Bronnoysund, Norway. Any member of family please contact us. 68-248

BAGI, Jozsef (Joe). Born 1928 in Kecskemet, Hungary. Believed to be living in Toronto, Ont. Came to Canada about 1950. Mechanic. Last heard from in 1964. His 81-year-old mother is most anxious to contact. Please contact us. Your address not forwarded without your consent. 68-1968

BERGER, Jerrold. Born Sept. 27, 1932, in London, England. Marital status unknown. To Canada Sept., 1956. Last heard from latter 1956. Was then in Montreal, Que. Has slight speech impediment. Son of Maurice and Kitty Berger (née: Felton). His father seeks him, not only re small legacy but has actual desire to locate. Be assured address not forwarded without consent. Contact home, nearest Salvation Army office or us. 69-516

BUNGE, Richard Wilhelm. Born in West Africa, July 25, 1915. Grew up in Germany. Could be a cook. Inquirer last heard from him from Montreal, Que., April 7, 1954. His nephew, Richard Erik Andersen, most anxious to locate. 69-508

CHILLS, Ena and Eileen. Ages about 50 to 55. Sisters. Are daughters of Trida and Lennart Chills. Born in London, England. Their father is still in England. Mother passed away about 1959. Marital status unknown. Are being sought by Probate Court in Denmark re inheritance from estate of their uncle, Axel Olsson, Copenhagen. Probably to Canada before World War II. 69-507

FAIRBAIRN, Dorothy. Born Dec. 9, 1929, to Henry Jordan and Rose Ann Fairbairn (née: King). Last heard from in 1964 when she was said to have been employed by the Hoover Co., Toronto, Ont. A sister, Pearl, of U.S.A., inquires on her mother's behalf who is most anxious. 69-508

FREW, Archibald. Born April 15, 1941, in Millport, Scotland. Single. Electrician. S. Ins. No. 426-310-041. Last heard from in March, 1967, when his address was Powell River, B.C. Son of John Walker Frew, now deceased. His mother, Mrs. Sylvia Frew, seeks him. Is most concerned. Was known to have been in Vancouver, B.C., in Aug., 1967. 68-510

shortly to London, Ont. His last known address was Winona Centre, Ont. 69-218

HEMMINKI, Karl Sanfrid. Born 1889. Widower. Wife, Sofia, died in 1962. When last heard from in 1950, his address was Hardy Station, Ont. Sought by his son, Pentti of Finland, who wishes to contact his father. 69-152

JOHNSON, Ole. Born Oct. 24, 1903. Son of Johannes and Hansine Gustad. Was a dairyman and worked in a dairy in Calgary, Alta. Has not been heard from since 1938 or 1939, at which time his address was Calgary, Alta. He is an heir after Johannes Gustad of the Melhus Estate. Is sought by the Probate Court of Gaudal. 69-85

KRAUSE, Fred Louis. Born March 23, 1931, in Montreal. Son of A. and Elizabeth Krause. Worked as labourer and stock room helper. Last heard from Nov. 23, 1966, at which time he lived in Toronto. Is sought by his wife and children who miss him. 67-129

LANKINEN, Velkko Markus. Born April 14, 1907, in Finland. After coming to Canada in 1929, he worked as a guide and a translator. In May, 1929, he lived at Port Arthur, Ont. His nephew, Risto Lankinen, seeks his uncle. 68-487

LESLIE, Alan. Born Jan. 24, 1930, in Walthamstow, London, England. Has had numerous occupations but when last heard from in 1965 he lived in Vancouver, B.C., and worked on a tug. His mother does not wish to interfere in his life but is anxious to know he is all right. 68-387

RUDACHEK, Peter Danick. Born about 1925, to Peter Derrick and Doris Edwin Rudachek (née Bruce). He was married in Jan., 1956, and had two children, Lucia, 12, and Lynne, 9. Was a heating engineer at the Sudbury High School. His mother-in-law seeks him because of his wife's death in June, 1969. There are legal matters to be settled. 69-513

SIGURDSON, Halvor or Halvar. Born Oct. 6, 1900. The inquirer is his sister, Anne Langeld of Norway. In 1964 when last heard from he was living in Vancouver, B.C. He was a fisherman and a longshoreman. He came to Canada about 1922. 69-82

SUNDGREN, Henry Vilhelm. Born Mar. 14, 1890, at Stockholm, Sweden. Son of Karl Mauritz and Eva Erica Sundgren. To Canada in 1924. Was a mine foreman. When last heard from in 1938, he lived at Bourkes, Ont. Has also lived in Montreal, Toronto, Timmins, Hawkesbury and Grenville. Was still alive in 1948. He is sought by his sister, Miss Thyra Sundgren. 69-153

WANTED

A full-time stenographer-typist is urgently required for a department at Territorial Headquarters, 20 Albert Street, Toronto 102, Ont. Applicants please contact the Staff Secretary, either by letter or phone, stating qualifications and age.

THE STORY SO FAR

Jimmy Glover was born in Norfolk, England, one of eleven children. His father earned very little money as an agricultural labourer to keep his large family. Jimmy only went to school three times for he had to help on the farm.

Mr. Glover brought his family to London hoping to find better employment. Jimmy and his brothers saw this as an escape and opportunity to get on themselves. But at the age of thirteen Jimmy ended up sweeping floors in a gin distillery.

One day, Jimmy was offered a job as pot-boy at "The Old Plough," a notorious public house. One of his tasks was to throw out those who became involved in drunken brawls. Jimmy often supplemented his weekly salary by "pickings" from these customers.

NOW READ ON

Chapter 2

From pub to pigs

ANOTHER feature of *The Old Plough* was the provision of small secret rooms where certain customers could carry out an effective "quick change." Just when the winner of the "three-thirty" was due to romp home, "gentlemen" would arrive in check suits and lavender-coloured hats, slip into one of the rooms—to emerge arrayed in much less obtrusive attire and take their departure without leaving their address.

Others beside welshers availed themselves of this excellent extra. Men would arrive with parcels whose contents must have been of a very confidential nature, for Jimmy's aid was enlisted in securing secrecy and a safe hiding-place for their treasures. He was promised a handsome reward if he kept quiet—a handsome black eye if he didn't!

To his official duties as pot-boy and chucker-out Jimmy added those of assistant cashier. The cash till of the public-house was a wash-hand basin, kept on an upper shelf in the parlour. Under the vigilant eye of the landlord, Jimmy scrupulously deposited the takings from the customers. There were occasions, however, and as time went on they increased in number—when he made secret journeys to the parlour. The contents of the till were not increased by such visits!

He made a great success of another job which was not in the original agreement of his engagement; the arranging of "free-and-easy" evenings. Beginning with a quiet sing-song, they were soon worked up into affairs of boisterous excitement.

The pugnacious pot-boy could count on the active support of certain loafers whom he frequently tipped with free drinks. In this way quarrelling and uproar were deliberately provoked, providing an excellent screen for robbing the intoxicated patrons.

One foul and concerted attack on a friendless man began at *The Old Plough* and finished with his death in the yard of a neighbouring tavern. So misled were the jury by the only available evidence—of Jimmy and his mates—that the verdict went in their favour. It appeared that the deceased received his just deserts!

Lying, fighting, cheating, swearing, thieving, were accomplishments that Jimmy achieved without much effort.

Then things became too hot. The publican's wife took very little drink and her keen eye and clear brain saw what her man missed. To her credit, she gave Jimmy a friendly hint that his boss had asked the police to discover the reason for unnecessary disturbances and the disappearance of cash from the till. This was enough for Jimmy.

He gave the tip to another confederate and together they left *The Old Plough*. Two nights later they returned and, under cover of darkness, unearthed from the backyard the deposit of silver coins they had gradually accumulated there.

The fugitives visited a fair on Wornwood Scrubs and joined a company of men and women who excelled in clowning, boxing and circus riding. Jimmy concentrated on fighting and drinking, with more bouts of the latter than the former.

Weakened by his intemperance, Jimmy was easy meat to men whose strength lay in their so-



Under cover of darkness, Jimmy and his confederate unearthed from the backyard of the pub the deposit of silver coins they had gradually accumulated there.

able to cope with the downward drift.

At times Jimmy was a hanger-on to travelling showmen, his contribution to their programme being an exhibition of "fast-eating." It was a dry job, so Jimmy demanded his drink ration. And, of course, he had many unofficial celebrations of his success.

But showmen are not without their pride. They had strong preferences for cleanliness and efficiency and Jimmy had long abandoned such standards. Another performer was engaged who attained the maximum of results on a minimum of refreshments.

Homeless and unemployed, Jimmy now became as scum on

to find Livingstone in darkest Africa. And a company of great-hearts were hunting Hammer-smith for Jimmy Glover.

Down Madhouse Lane, a thoroughfare of congested squalor, was the yard of a man who traded in dairy and other livestock. This was Jimmy's hide-out. He slept against the pigs for warmth, satisfied his hunger with pieces pilfered from their pails of swill and paid his rental in the form of occasional services with broom and shovel.

One raw evening, as he lay amidst the filth, he fancied he heard singing. He sat up startled. Had he heard aright, or was his drink-doped brain deceiving him?

Tips from a taxi-driver

a short serial story by John Atkinson

briety. A succession of defeats brought to an end his first career. Quitting the show at Barnet Fair, he accepted some gipsies' friendly offer of a lift to West London.

On nearing their destination the travellers, all of whom were drunk, descended from their vehicle and indulged in so savage a battle among themselves that it was an awful Jimmy—blood-stained, cadaverous and filthy—who knocked at the door of his father's house. The door was slammed in the unrepentant prodigal's face.

The next three years bore record to what depths anyone can sink with all-round knowledge of rascality dominating the brain and a will enfeebled by alcohol un-

the stagnant waters of London's underworld. An occasional honest sixpence came his way when he assisted cheap-jacks behind Hammer-smith's Town Hall. Holding horses' heads on carriage ranks raked in a few coppers. The most lucrative of his callings, if not in cash then in kind, was pub-crawling. Former acquaintances judged the few coppers well spent that rid them of his noxious company. He stank!

January, 1871 — and what a winter!

Paris was in the grip of the Commune horrors! London was all excitement at the opening of the Tichborne Trail; the United States was applauding the courage of H. Stanley as he set out

He listened, confused and puzzled; Madhouse Lane was never on the itinerary of strolling troubadours.

Sure enough, they were singing. They were not leisurely wandering through London's streets with gay music, happy songs and entertaining patter; they were the spearhead of an advancing army; as yet unknown and even unnamed! An army, insignificant in size and without weapons, untrained and poorly organized. But its soldiers were soon to storm the mighty Metropolis, battle their way through England, lay siege to the Continent and establish battalions in lands beyond the seas.

(To be continued)